HISTORICAL REVIEW 4
1984-1986

COBOURG AND DISTRICT HISTORICAL SOCIETY

HISTORICAL SOCIETY PROGRAMME 1984-85

September 18, 1984

Joint meeting with the Peterborough Historical Society. Held at Lang Century Village.

October 23, 1984

Speaker: Cedric Haynes
"Ontario Heritage on Parade"

November 27, 1984

Speaker: Arthur Cockerill
"Easy Grace - Boy Soldiers in the Canadian Army"

January 22, 1985

Film Night: "The Masseys"

February 26, 1985

Speakers: Wayne McCurdy
"Kinfolk and Cousins in Hastings County"

Edna Barrowclough
"The Wade Letters (1819-67)"

March 26, 1985

Speaker: Tom Blakely
"Corvette Cobourg"

April 23, 1985

Speaker: Ken Burgess
"Baltimore - Its Past and Present"

HISTORICAL SOCIETY PROGRAMME 1985-86

September 24, 1985

Speaker: Kirk Wipper
"Canoes, Kayaks and Rowing Craft"

October 22, 1985

Speaker: Enid Mallory
"Over the Counter - Country Stores in Canada"

November 26, 1985

Speaker: Rupert Schieder
"Catherine Parr Traill Betrayed"

January 28, 1986

Film Night: "Making Overtures"

February 25, 1986

Speaker: J. Allen Smith
"The Royal Flying Corps In Canada"

March 25, 1986

Speaker: Alicia Perry
"History of the Trent Severn Waterway"

April 22, 1986

Speaker: Doris Emond
"A Summary of Three Books"

In addition, at the 1986 meetings, Lawrence F. Jones gave a series of short talks on events in the 1830's leading to Cobourg becoming a self-governing municipality in 1837.

EXECUTIVE - 1984/1985

Past President	Louis Peters
President	Barbara Garrick
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EASY GRACE

A Sketch of Boy Soldiers in the Canadian Army

Arthur W. Cockerill

In the Australian publication The Bulletin for 23 May 1912 there is a cartoon lampooning the Boy Conscription Act of 1910. A sergeant instructor twirls his cane before a puny 12-year old who holds a rifle as tall as himself.

'You 'aven't got a proper cammand over your rifle, me lad,' says the sergeant. 'You want to 'andle it same as I 'andle this cane!' Appropriately, the cartoon is entitled 'Easy Grace.'

We may well ask what an Australian cartoon has to do with Canadian boy soldiers and get the answer in a word, experience.

Prior to 1 January 1911 there were no boy soldiers in the Australian Army. Canadian boy soldiers, on the other hand, have served continously in the regular army since 1810 and until 1968 were an accepted feature of this nation's military life.

I realize that it is necessary to define what we mean by boy soldier and to sketch in the background of this, to many, unfamiliar subject. I say many because the more than 20,000 ex-boy soldiers of Canada are intimately familiar with the subject from personal experience. That so little is known of them is sad, for theirs was an honourable, worthy and commendable experience.

First, what is a boy soldier and how might he best be defined? In our search for a definition we must exclude young part-time soldiers who occasionally put on a uniform and parade once a week at the local drill hall. These soldiers we call cadets. Then there are boy scouts who also wear a uniform and sew badges on their sleeves; there may be military-style schools, though I have yet to come across one

in Canada, and other uniformed institutions. All these we may ignore. Having, however, corresponded with hundreds of ex-boy soldiers during the past few years, I have settled on this definition.

A boy soldier is a youth, under 18 years of age but with no lower age limit, who is housed, fed and clothed by the national regular army which, in Canada, is known as the Permanent Force or, abbreviated, the P.F. He is also, to all intents and purposes, subject to military law and, therefore, military discipline. The militia by definition, is a part-time military formation. Generally speaking, militia units were, and are, raised for local defence; fencible units on the other hand, are militia units which can be used anywhere within the national geographic borders. I have excluded militia and fencible units from my study.

In its attitude to boy soldiers, Canada, more than any other Dominion in the Commonwealth, based the interior economy of its army on that of the British and one does not have to look far to explain why. Unlike Australia and New Zealand, which developed into autonomous states free from the threat of external aggression, Canada always had to cope with both the possibility and the reality of invasion. Under French rule this was from the British and, under British dominion, from the United States of America which, from the earliest days of its nationhood, cast covetous eyes over the entire continent in which it shared its occupancy. This state of affairs continued until well into the last half of the nineteenth century, after which time U.S. strategy for territorial expansion has become more benign and is now expressed in a striving for economic dominion.

The development of an independent Canadian Army occurred over a long period, from about 1800, when locally-raised militia units were first formed, until 1900 when the Country could truly be said to have an army of its own. During that same period the strength of the protective force provided by

the British Government gradually diminished until it dwindled to nothing. During the transition, a period spanning almost but not quite a hundred years, the enlistment of boys came to be accepted as a perfectly natural practice.

The Governors of Newfoundland, Nova Scotia and New Brunswick had a large number of half-pay Loyalist officers on whom to draw to form militia regiments. In 1799 the Royal Nova Scotia Regiment and the New Brunswick Regiment were raised to the rank of fencible regiments which we have already defined as being available for defence anywhere within the national geographic boundaries. The Peace of Amiens in 1802 brought about the disbandment of these regiments but they were recreated the following year and placed on the regular establishment of the British Army as fencible regiments along with the Royal Newfoundland Fencibles.

In 1810 the New Brunswick Regiment was alone in being approved as a regiment of the British line, singular achievement for a force raised entirely overseas. This distinction it shared with the 60th Foot (The Royal Americans) and the 40th (also raised in New England). Writing to Sir Martin Hunter, a veteran of Bunker Hill and Colonel of the New Brunswick Regiment, Colonel Torrens wrote 'His Majesty has accordingly been pleased to approve of the New Brunswick Fencibles being made a Regiment of the line and numbered 104th Foot.'

The muster rolls of the regiment are highly illuminating, not simply for the number of boy soldiers who served in it but also for the mix of national origins of those in its ranks. French Canadians constituted more than half of the regiment's strength; English, Welsh, Scots, Irish, and a sprinkling of Hessians and Brunswickers made up the remainder. The 104th was only in existence for 7 years, being disbanded in 1817 (the number was later assigned to another regiment), but 168 names recorded on the muster rolls were acknowledged as being drummers, buglers or, simply, boy soldiers although many of those who enlisted as privates began their service as early

as 15 years of age. Of the 168 boys on the rolls 19 deserted (as compared with more than 200 on man service), 13 died of natural causes, 4 were killed in action, and 4 were taken prisoner during the War of 1812. About 40 of those who began as boy soldiers were promoted to the senior non-commissioned ranks. This record may be taken as typical of the experience of all three regiments raised in Canada at this period.

The border history of the Canadian Army is outside the scope of this work except insofar as its boy soldiers are concerned. Nevertheless, as militia units of cavalry, infantry and artillery came to form part of the regular military establishment, the use of boy soldiers was firmly established. They were taken on strength as young as ten years of age until at least 1968, when the Canadian Army ceased altogether to take underage soldiers.

It was the Boer War which provided the country with the opportunity to give an account of its military abilities overseas for the first time in its history. The 2nd Royal Canadian Regiment, which included a company of the Queen's Canadian Rifles, played a prominent part in the surrender of General Cronje's Boers at Pardebeerg and the action was portrayed in the painting 'Dawn of Majuba Day' in which the regiment's 14 year old bugler forms the focal point. The painting now hangs in the Royal Canadian Military Institute, Toronto.

The Boer War was for the Canadian Army the last war in which general use was made of boy soldiers on active service. At the same time, it was not the last occasion when the Country's youth went into action. Another opportunity came with the outbreak of the First World War in 1914.

Here again it is necessary to differentiate between those who enlisted as boy soldiers and those who lied to get into uniform. Because those in the latter category qualify as boy soldiers, although they were doing a man's job, we are justified in discussing their experience. Among the many youths who, by reason of their physical development, could not possib

be mistaken for adults, there is the unusual case of Robert Clarence Thompson of Picton, Ontario, who was barely 13 years old when he first enlisted. 'He wore short pants when he went to the collegiate,' his brother Earl recalled, 'and borrowed long pants to enlist. He was in 33 days until my father got the authorities to release him.' In March 1916, when barely 14, Robert enlisted again, and was sent overseas. After six months training he went to France and fought at the battle of Vimy, but the authorities discovered his true age and returned him to Canada for discharge from the army. Like many a boy before and since, Thompson was stubborn and within a month of his discharge he was back in uniform.

Thompson proved himself a good soldier and was quickly promoted through the ranks to sergeant-major. In this rank, aged 15, he led his company at the battle of Mons and was in his sixteenth year when the armistice was signed on 11 November 1918.

Evidence of the flood of Canadian boy soldier recruits during the 1914-1918 conflict is to be found in the formation of the Boys' Battalions and Reserve units to which boys discovered at the front were returned. This happened only at the whim of the unit officers, for it is clear that hundreds of cases of discovery were purposely ignored.

Among those who served in this category of underage soldiers was Canada's youngest ever holder of the Victoria Cross. Private Thomas Ricketts of the Royal Newfoundland Regiment. Ricketts was 17 years of age when he won his VC in Belgium in 1918. The R N R, it will be recalled, had its beginnings as fencible regiment in 1794.

One of the most interesting of the boy soldiers in this category who joined between the wars was Captain C. Earl Cloutier, a product of Canada's two main cultural streams, the French and the English, whose family followed the military tradition. His is the only known case on record, after John Shipp, of a boy soldier who rose twice to commissioned rank,

having passed each time through the lower ranks.

"At the age of 14 I enlisted as a signalar in the first Canadian Field Battery and later transferred to the 15th. (Both units were permanent active militia batteries.) At the age of 16 I was enlisted as a boy into the Royal Canadian Regiment."

"Boy soldiering was the most memorable and certainly the highlight of my career in the Canadian Army. The discipline was very stiff but we had thorough training in the hands of expertly qualified NCO's, some of whom had come from the British Army to serve in Canada. The calibre of these pre-war NCO's and officers has not been duplicated since."

"Flogging and birch caning were but rumours that drifted in from British sources. I never had experience of this (corporal punishment). As the RSM of the regiment was once heard to say, "These boys will one day be men and may very well outrank those that would have them caned today." As to drumming out, we were briefed and practiced in the drill. Though it was something frequently talked about I never had the misfortune of having to witness such an event."

Boy soldiers of the pre-WW era were trained in the use of small arms and rifle drill as were the men, but had the additional duties of serving as buglers. They received half the adult soldiers pay, or 50¢ a day, paid at the rate of $7.50 twice monthly. Summing up the education he received as a boy, Clouter said, "The litany for boys during my day was military law and King's Rules and Regulations for Canada; we could reci them backwards."

Captain Edward W. Farmer who served with Cloutier in the Royal Canadian Regiment as a boy gave his opinion of the serv in 1938.

"As a boy of 15 years of age I must say that at no time was I afraid or worried or depressed. Boy soldiers were high ly respected by all ranks, and God help anyone who did not acknowledge the fact. They did not baby us in any manner, wh soever, but were fair and helped us in any way they could

through our initial training. I personally feel, as I'm sure all other ex-boy soldiers do, that it was wonderful training and a terrific way of life. I would go through it again if that were possible and would highly recommend it to every young boy."

Unlike boys in the British Army, who tended to be segregated from the men, Canadian boy soldiers took their places in the ranks alongside the men and were not set apart from them until the onset of the Second World War. Similarly, they were subject to the same discipline and duties but with added requirement of having to obey orders from privates who were of senior rank. Farmer, who happened to be the last Permanent Force boy soldier to join the Royal Canadian Regiment, once refused to obey a senior private's request to help clean mess tables. He was charged and sentenced to 4 days CB (confined to barracks), with fatigues and extra parades.

From Professor R.G. Roy of the University of Victoria, British Columbia, we learn something of the conditions of boy service. He enlisted in the Cape Breton Highlanders in September 1936, with the rank and pay of a boy. Roy described what life was like for them.

"I mentioned that our pay was 70¢ day-not terribly much but it is remarkable what one could buy with 70¢ in 1939. About the only unique thing about being a boy soldier was that we didn't have to go on guard duty. We did everything else-on the ranges, foot drill, arms drill, route marches, the whole business and routine of basic training."

"We shared quarters, meals, and everything else with the others in the platoon-that is, the older men. They accepted us without any condescension and we got along exceptionally well together."

Strict measures were enforced to ensure that underage soldiers did not slip past the recruiting desks as they had in WWI, although some may have done so. No reports have been received from ex-Rats who did.

In 1942, the Deputy Commander of the General Staff (DCGS) submitted a proposal for the formation of Young Soldiers'

Battalions, five in number, for Canada's active army. These were to be reserve battalions for recruits aged 16-19, to serve the same purpose they had served in the First World War. Then, to satisfy a growing need for skilled tradesmen, the Adjutant-General submitted a brief to the Privy Council in November 1942 'for the purpose of obtaining authority to permit the enlistment of boys, who would undergo trades training.' As a result, the Canadian Technical Training Corps came into existence in June 1943, for the purpose of training electricians, machinists, mechanics, clerks, draughtsmen and surveyors.

Brigadier-General W.J. Yost was among the large number of boys who began their military careers in the CTTC during WWII. Yost joined in circumstance not unlike those of the Thompson-Lord-Higlet category. In the Merchant Navy, aged 16, he falsified his age to join the Air Force, but failed the colour test for pilot training. He next enlisted in the army, at whi point the authorities caught up with him and quickly transferred him to the CTTC and, after training, posted him into th Signal Corps.

There was no change in pay for boy soldiers throughout th war in the Canadian Army; it remained constant at 70¢ a day. WOI Larry Phipps, a CTTC entrant, dwelt at length on the schem of conniving superiors to whittle away the boy soldier's meag pay. Having already noted some deductions, he goes on...

"The little we received as our due was cut further becau of lost or damaged kits. Kit inspections were often conducte in our absence. When we returned there was always something missing so we'd have to pay for replacements as well as getti extra duties for deficiencies. As soon as we were paid we ha to contribute to the barrack fund through the platoon officer The platoon officer, we were told, was responsible for the co ditions of the barracks; hence the need for us to contribute! We were always being assessed for damages which never occurre and so lost our contribution."

"These lessons were expensive, but we had no feeling of injustice and accepted it as part of our new way of life. I

did alot to meld us into two camps and to promote a feeling that it was 'us' against them."

The trades for which new entrants opted were chosen on economic grounds, based on the monetary return they could expect. A driver mechanic earned 25¢ a day extra, while a clerk earned 50¢ in addition to his normal pay. No one mentioned that a mechanic could advance to 75¢ a day extra, whereas a clerk's pay was fixed at the beginning rate of 50¢ more. The truth according to Phipps, was that there was a need for clerks in the army, not mechanics, so a slight deception was practised.

"Looking back," he said, "we were either a trusting lot or really dumb."

From 1952 on the apprentice soldiers were known not by the traditional military epithet of 'Rats' but as 'the little green monsters' from the green bands worn on their shoulders to distinguish them from the men, The average annual intake of boys into the army under the new scheme, from 1952 until 1968, was 400. They served in the Artillery, Engineers, Signals, and Ordance corps in trades ranging from clerk to radio technician. In addition, an average of 100 boys annually enlisted in military bands as musicians.

Concerning the mix of English-speaking and French-speaking youths enlisting in the Canadian Army it is to be noted that, according to the recorus, Francaphones constituted roughly 25 per cent of the junior soldiers.

In 1968, as a result of the Hellyer Reforms the enlistment of boy soldiers was discontinued, so bringing to an end both a tradition and practice which Canada had inherited from the British in the very earliest days of its nationhood.

A strong case can be made for providing young men with a strongly-disciplined upbringing. This is even more true in today's society than it was in ages past. In days gone by the army provided not only food, clothing and shelter, those fundamentals on which most are agreed are basic necessities, it gave one a sense of belonging.

In conclusion, since the first truly Canadian permanent

force regiment, the 104th Foot, was formed in 1810, boy soldiers have been a feature of the Canadian Army. Having lived and worked and marched and died, both on and off the battlefield, they formed part of the strong and vibrant military ethos which has characterised Canadian life since the French first created New France. Contemporary social attitudes in Canada militate against the use of boy soldiers. However, should another conflict occur, enterprising Canadian youths will find new ways of inveigling their way into uniform.

KINFOLK AND COUSINS IN HASTINGS COUNTY

Wayne McCurdy

My family background is typically Canadian. I propose to speak about my family by speaking about several items I have brought with me. I have brought my grandmother McCurdy's carrying case, now lovingly referred to as THE BOX. The items date from the past two centuries and help to recall events in Canadian history which have shaped our country.

I shall start by giving you a brief history of my family so that I can explain events which occurred in the family. Although my name is McCurdy, there is not as much from the McCurdy side of the family to arrive in my possession as from the Gerow side - my maternal side. Because my mother was the only child on the Gerow side, eventually the family treasures were passed on to her. I am the fortunate inheritor of this collection.

The Gerow's were originally Huguenots and came from France in 1607 to the United States. During the American Revolution the family was split on both sides of the issue. Some came to Canada as United Empire Loyalists having fought on the British side. My ancestors settled in Prince Edward County and were reputed to be of some wealth.

My great grandparents moved their family from Prince Edward County to Hastings County in 1866 by horse and wagon. They settled in Carmel very close to Corbeyville. Hence I have cousins and kinfolk from Hastings.

The oldest item I have in my possession is a sword which belonged to my great-great grandfather. In 1837 he was taken off the street in Belleville and warned that it was possible that a large group of rebels might be attacking and he should use this sword to protect King and country if that should occur. The Upper Canada Rebellion of 1837 under William Lyon Mackenzie never reached Belleville. Despite this fact, there was one casualty in Belleville. The citizens were sure that it would

not be long before the country was seized by the rebels and the English rulers defeated. One evening the fire alarm sounded. The captain of the militia hearing this grabbed his uniform and sword and as he was running out of the hotel, he tripped down the second floor stairs and ran himself through with his sword. I think that's the truth.

My great-great-great grandfather died crossing the Bay of Quinte. There is a beautiful new bridge in the last couple of years connecting Belleville to the Prince Edward countryside. In his day to reach the county one had to come by Carrying Place and through the Trent Bridge except in the winter when ice provided a short cut. He was crossing the ice with a team of horses. As it was close to spring the ice had weakened and they all drowned.

I have a copy of a will dated September 17, 1861. The will shows how family structures changed in the past century and a half. The copy starts as follows:

"I give, devise and bequeath unto my executors herein after named for and during the natural life of my beloved wife Polly Gerow to hold at Lot #65 on the second concession of the township of Ameliasburg, county of Prince Edward, except the house and the garden thereon, together with the horses and lumber and wagon, sleigh, harness, drag plough and the other farming utensils in trust, for the purpose hereinafter mentione to have and to hold the same in trust as aforesaid, consented by my said executor and the proceeds to be used for the said maintenance, support, nursing care and other necessities of thi life of my beloved wife.

I give, devise and bequeath directly to my beloved wife fc cows, six sheep and the use of the dwelling house, grounds and garden thereto attached, and pasture, hay and other foods sufficient to keep said stock at a place thereon on said lot, also all my household furniture during her natural lifetime.

I give, devise and bequeath unto my beloved sons, William Gerow 50 pounds, James Gerow 50 pounds, David Gerow 50 pounds, Daniel Gerow 50 pounds and no more and Peter Gerow 50 pounds

and no more, to be paid to them out of the sale of the lot."

It appears that he felt it was more important to divide any funds he had among his sons; his wife had the use of the house until she died. That was all that was left to her.

My great grandfather, Daniel, handed down three pennies from 1767 - one is clearly marked from the reign of George III. The pennies belonged to Daniel's father, grandfather and great grandfather. My great grandfather was sheriff of Prince Edward county before he moved to Hastings. I have a pair of handcuffs which he apparently used during his office.

Here enters complications in the family tree. My great grandfathers' first wife died, and he remarried to Susan Bateman Craig. The Batemans' came from Ireland. A legend has been passed down in my family that my great-great grandmother didn't have any teeth. So she took a turkey bone and carved it appropriately so she could use it for peeling apples. Thats family trivia at its best. As with many other immigrants to Upper Canada, she had a deep religious faith. She wrote a poem on the early death of her grandson from consumption and sent it to other people. She had etched the borders of the letter in black India ink. These letters were known as letters in black. She also knew that she was on her death bed and she wrote another poem to give to her friends called 'Remember'; I think it signifies the religious conviction that was most important to the immigrants to the country.

REMEMBER

Don't weep for me my friends so dear, nor children that I love

I'm going to meet some friends who loved me in that bright world above

I hope to meet a husband there, and parents that love me

And when in heaven we meet again, a happy family we'll be

I've sisters there and brothers too

They'll meet me all on that shore

O, yes they will, I know they will

And bear me with them all.

So now my friends a long adieu
On earth we'll meet no more
I hope to meet you all again
On Canaan's happy shore.
God is love.

Margaret Bell Bateman

The next person to enter the family tree whom I find very fascinating is my great half uncle, Uncle Johnson. As a young man he had become responsible for the welfare of his family when his father died at an early age; he developed a very close connection with his mother, my great grandmother. However, in the 1870's he decided to go West to make his fortune and return to take care of everyone when he became rich. He left Ontario heading for the Northwest Territories rather than Saskatchewan and Alberta. I have letters he wrote between 1879 and 1883. After 1883 there were no more letters from Uncle Johnson and th family lost track. His mother was heart broken. My great grandfather's first wifes' family were in charge of the post office, and were not too excited about his second marriage. Th story in Ontario was that the letters never got through the post office. The stories from the family out West which was mo directly related to him was that he didn't find quite as much as he had hoped in the Northwest Territories and just couldn't face up to the fact that he didn't have the money he wanted to come back to give to his mother. By the time the family ha located him, his mother had died.

.My great grandfather was a very strong Progressive Conser tive; he must have supported Sir John A. MacDonald from Confed eration. He would have voted in Belleville area in 1896 for Henry Corbey whose name is known through the distillery. In some of Henry Corbey's campaign literature appears the followi

"The fallacious arguments in Mr. Ritchie's address exposed. Read the truth regarding his theoretical fallacies and if you vote intelligently, you will vote for protection of industry and Mr. Henry Corbey, The working man's friend!"

On the reverse side of the above literature is the following:

Warning to Working Men

"If you would sweep away the work of labour, the food of the widow and the orphan, vote for Mr. Ritchie. If you would live on charity, the crumbs from the rich mans' table, vote for Mr. Ritchie. If you want idleness, poverty and want, vote for Mr. Ritchie. If you would vote away your own employment, vote for Mr. Ritchie. If you would hear your wives and children cry for bread, vote for Mr. Ritchie."

My grandfather, his brother and especially his sister saved all kinds of things. I have my grandfathers' baseball, a matchbox and an alley. Collecting was passed on to my mother who kept her toys, her primer, first, second and third grade readers in Ontario. I have Sunday school cards from 1890-1891 given to pupils for memorizing Bible verses.

I have some dance cards listing society's do's and dont's. "When on a dance floor, don't take your lady's purse. Taking her arm is acceptable." A note at the beginning of the programme says, "Changes in the dance programme will be announced by a pistol shot." I'm not sure what kind of rowdy crowd turned up at these dances. It goes on to say that men should bring their guns with them.

What will my children tell of me, you ask? Well, never fear! At home I have pairs of baby boots, a pair of Davey Crockett shorts, my national duck bank from the 1950's and my entire collection of Lassie books. I hope my grandchildren will appreciate our heritage which we pass along, as much as I have.

THE WADE LETTERS (1819-67)

Edna Barrowclough

The story I'm going to tell you is just part of the Wade Letters, relating to Hamilton Township. The letters extend from the years 1819 to 1867. The 1812-15 war, the unhappy 1830's rebellion, the American Civil War, the Crimean War and the Confederation are all mentioned in the letters.

The letters were written by two emigrant brothers who farmed near Port Hope in the 48 years from 1819 to 1867. Robert Wade wrote for 30 years to family and friends in Durham County, England. His brother Ralph emigrated in 1845 to settle near Robert and when the latter died in 1849, Ralph continued the correspondence until his own death in 1867.

The Letters reveal little about the family background and fortunes, or the reasons that prompted Robert Wade to emigrate. Only a few facts are evident-they were probably a staunch farming family, had considerable capital, and were fervent Methodists. Robert married Mary Hodgson about 1802, and before they emigrated they had eight children. Robert Wade and family sailed from Sunderland on May 12, 1819, on the "William and Matthew", which carried 40 passengers and arrived at Quebec on July 9, after travelling about 3900 miles.

On July 28, they started out again, travelling by steamboat to Montreal, carts to Lachine, by Durham boat to Prescott, steamer to Kingston and by schooner to Smith's Creek which they reached August 19. Smith's Creek was made a port of entry in 181 as Port Hope , a name which gradually replaced the early one.

By the time Robert Wade and family sailed into Port Hope harbour in August, 1819, the district was thriving with about 1,700 people in over 300 log cabins, as well as inns, mills, shops and other amenities. The frontier had been pushed north to Rice Lake and Cavan Township. There was available water and road transport for travel and trade east and west, with some trails and river routes north. Wade could hardly have picked a better spot in Upper Canada to settle and put down new roots

in 1819. Since Wade had capital, he did not have to delay until the Newcastle Land Board gave him a location. After looking at several farms, he bought 200 acres near the lakefront, three miles from Smith's Creek and two from Cobourg for £270 or $1,200 with immediate possession. The farm had two log houses, 30 acres cleared and a hay crop standing; it was on a good road and only half a mile from a school.

On May 12, a year after leaving England, Wade went with three others to view the land granted to him by the land board in Otonabee Township, north of Rice Lake.

Rowing five miles up the Otonabee, they walked east to Captain Rubidge's, "one of the first settlers; he has drawn 800 acres; he has a log house built and one acre cleared." They walked on two miles to their own grants; Robert had the west half of lot 13, concession IX.

He advised his brother Ralph to emigrate but not think of drawing land:

"it is so far back that it will be some time before it will be of much value, and besides it is very difficult settling new townships. I only intend doing my settling duties i.e., clearing five acres and building a log house; we have 18 months to do it in and then we receive our deeds which we pay £5,10s. for and then we can sell or do what we please with it."

In his next letter of November 7, 1820, Wade described his farm:

"No buildings but two old log houses, the one we repaired up for ourselves and the other for our cattle. The size of our house is 22 x 18 feet; we have partitioned three small bedrooms off below and have built an addition which answers for dairy and kitchen. Sawn boards are 25s. per thousand feet but joiners' work is very dear; we have done all our work ourselves; we have lined the inside with boards and have a boarded floor...The country around here is improving very fast; there have been seven frame houses built within a mile of us since we came here. We intend to build a house in two of three years' time and plant an orchard this fall or spring."

A letter of March 5, 1821, to friends at Shotton:

"Steady men may do very well here with a family. Blacksmiths, taylors and weavers may do well. Last summer, a very dry season, the hay crops were very light. Wheat, peas, barley and Indian corn in general very good. Prices of grains are very low... stock of all kinds lower than last year... The weather was in January very cold, but steady until the 25th when we had the coldest weather ever known in this province; the mercury was 22-24 below zero. We had great difficulty to keep ourselves warm; we were obliged to keep very large fires all night. A great number of mills were frozen up so a great many had to come above 100 miles to Hamilton mills."

On Christmas Day, 1822, Robert wrote his brother Ralph, with an interesting summary of his financial situation:

"When we left England we had a littleupwards of £500 with property to the amount of 200£ or more; our voyage and travelling expenses were nearly 100£. I bought this farm for 300£ or 270£ sterling. I paid down 200£ and was to pay the remainder in 18 months; our house being very bad it cost us 10£ to repair it; stock to the farm and utensils and a little furniture cost us 100£ more; we had our bread and corn to buy for two years... In the first (year) we were in hopes that we should be able to raise something from the farm, but it was in such a condition that our expenses were more than our income...Our prospects are not very great, but through the blessings of Providence I expect to pay off all in 3 or 4 years. We pay no tithes, our taxes are 10s. per year and 5 days' work on the high roads."

"We have cleared 40 acres and have 70 under cultivation. We have made no cheese this summer but about 20 lbs. of butter per week; we have sold it from 8 to 10d. per lb....We are very well situated for selling our produce being only 3½ miles from Port Hope and the same from Cobourg from where flour, pork, butter and cheese are sent down to Montreal and Quebec by water and from thence to the West Indies...We have two itinerant preachers and 4 local preachers in this circuit."

His letter of September 19, 1824, again to brother Ralph,

had more crop news and went on:

"This has been a busy summer with us, we have built a barn 44 x 34ft. and 16ft. high; it has cost us about one hundred dollars besides our own labour which was considerable. We have made 50,000 (bricks) to build a house next summer. We got a man to do the moulding, the rest we did ourselves; a man will mould 4,000 or upwards in a day...We have finished our harvest; our crops were 20 acres of wheat, 5 rye, 6 oats, 4 peas, a little barley, 1 acre of flax and half an acre potatoes."

The next letter of September 3, 1825, contained the news of a healthy growing family and a busy summer with early harvest:

"We have built a brick house 44ft. long and 20ft. wide, with a stone cellar under the whole of it. Cellars are very necessary here to keep out the cold in winter and heat in summer; the house is two stories high; we shall have two rooms and a passage through the middle in the lower story and three rooms in the other... We have built our new house farther down the farm than the old one; it is the common custom in this country to build close to the road."

There is a gap of nearly three years in the letters, unfortunately, and the next was dated September 29, 1829, from "Hamilton, Smith Creek, Upper Canada" addressed to Wm. Oughtred of Kirkshatham, Yorkshire, in reply to an inquiry for land information:

"Four farms have been sold this summer near us; one contains 200 acres half-cleared with a good house and barn for $1600, $400 paid down and the remainder in ten years. The other three contain 100 acres each, one with two good log houses and frame barn with 70 acres cleared for $950... the other two for about $8 per acre with clearings in proportion... Woodland sells for $4 per acre in our neighbourhood, but there are few offered for sale without some small clearance upon them, say 15 or 20 acres. Ten or 15 miles back in the country farms of 100 acres with 15 or 20 cleared can be bought for $300-400, including log house and barn and have three or four years to pay it in; 30 miles back they can be got for $1½ to 3 per acre with small clearings... Cultivation in America is very different to England; a farmer has

nearly all to learn over again; the new fallow after burning the logs looks very rough to an Englishman just arrived..."

These sentiments were supported in Robert's letter of Oct. 3, 1830, to Ralph:

"I have been in the country 11 years and am now able to judge a little so that I can say with confidence that a farmer with a small capital can do much better and live a great deal more comfortable (than) in England... This summer has been very favorable and crops are abundant. Produce brings good prices: wheat 5s, barley 2s.9d., Indian corn and rye same, oats 1s.6d.; beef and mutton 2d. per lb, pork 3d, butter 8d, cheese 6d. St goods have settled nearly 50% the last three years which with advance on our produce makes times better... We grow our hops, brew our beer and make our candles, soap etc., and kill our ow meat so that we have nothing to buy from the butcher... We gro our own clover and grass seeds..."

"Times have been much better for farmers than they have ever been since we came here. Last summer we milked 23 cows; are raising 11 calves; we have upwards of 30 cows and heifers calve next spring... Four years ago when we had a great many e igrants land advanced upwards of 100%... We are growing old ar infirm, I am very dull of hearing and my strength begins to fa me; Mary's eyes are failing..."

Robert continued the story in a letter to Ralph on Decem 17, 1842:

"Wages have been very high. We could not hire a good ma for less than 30£ a year... Mechanics' wages are still very h 16 years ago we planted an orchard of two acres; this season had more than 200 bushels apples... We have no tithes to vex as well as pay no poor rates and my taxes have never exceeded dollars in a year... Many broken-down Gentry, half-pay office and broken tradesmen come, but they are not the right sort ar seldom do much good...

"We have portable threshing machines of 1 to 8 horsepow they have been in use a good while. We have also got reapin machines pulled by two horses which will cut from 10 to 15 a

per day; they cost 30£ and it requires six or seven men to bind after them. We use a horserake altogether for our hay... we can also pull our peas with them. The sheep that you had the goodness to send us are likely to do well; we have sold several rams at good prices. We have now 11 English ewes... We now have the best breed of cattle and sheep in the neighbourhood; we got premiums for the best cow, the best yearling heifers, the best heifer calf, the best ram, the best lamb, the best ewes. John for the best turnips, Ralph for the second best cow, best 2 year-old heifer, best lambs, best homemade cloth and best cheese."

This account of his blessings was ended by stating that he had 19 grandchildren; John had 5; Jane 5; Mary 5; Margaret 1; Ralph 3. This letter closed Robert's correspondence, the first half of the Wade letters, although he lived for six more years.

Although a little older than Robert in emigrating, Ralph Wade began with many advantages; he had more capital, and had experienced relatives living all around, as he mentioned. The pioneer period on the lakefront had ended, and the frontier had moved north to Stoney Lake. There were good roads for coaches and wagons available east, west and north, and steamer transportation in all directions; in addition, the railway and telegraph era was just about to begin. Ralph's first years in Hope Township were prosperous, with rising prices, and his introduction of purebred stock was awarded with success and recognition. Port Hope and Cobourg boomed with the growing trade in lumber and farm products flowing eastward to Quebec and Britain, and the West Indies, and south to the big cities of the eastern United States.

Ralph's letters were generally longer, more garrulous and more informative than Robert's.

Ralph ended his first letter in 1845 by describing the 175-acre farm he bought in Hope Township (lot 13, concession 1) for £1500; 150 acres was cleared and it had

"a beautiful dwelling house, two large barns, stable and

many other conveniences... an orchard containing about 7 acres a garden behind the house, the house and farm has a southern aspect, and commands a fine view of the lakefront, the land extending to the lakeshore..."

There was also a tannery in full operation, a frame house and a building for smoking hams on the farm. He was well-plea with his purchase.

"There are no tithes, nor poor laws, no County rates, no police rates no church rates and very little highway rates, I have been very much struck in seeing the fine maple sugar made by farmers they make their own soap and molasses..."

"Here are some very good substantial brick and stone buil ings in town, all places of worship have steeples or spires to them... The Wesleyans have a college at Cobourg (which) surpri us very much at its large and magnificent appearance..."

"Cobourg contains 3,000 inhabitants and is the neatest pl I have seen in this part. Port Hope is nearly as large but ro mantic, and is rising very considerably..."

In a letterfrom Spring Cottage, Hope Township, dated Feb- ruary 14, 1851, he described his lakefront farm:

"If we want a pleasant trip on the lake we can take our l and go fishing, if we want to go shooting, we can take our gu and go where we like, if we want fruit we grow 300-400 bushel apples in a season;the garden produces red, white and black currants, cherries, plums, squance fruit, sugar beet, mangle, worsel, onions, squash, pumpkins, cucumbers, coffee plant. Th orchard supplies us with several barrels of cider. We make ou own sugar from the maple, make our vinegar from cider, we make our own soap, candles..We kill our meat and sell a good deal Cobourg and Port Hope, we deliver flour to both..do our own blacksmith work.. We have two good dwelling houses, two good barns, stable, smoke house for hams..."

And in a letter dated February 10, 1859:

"An agricultural Show, came off at Port Hope last Octobe the largest we have ever had at this place...nearly 900 entri The town hall was prepared to exhibit all the fine arts, and

ladies work, rare specimens of engravings ambrotypes, paintings... the useful such as carriage harness, morocco leather, saddles, bridles, flannel, cloth quilts, blankets, shawls, stockings... carriages... buggies, prizes for butter, cheese, bread, all kinds of roots, squashes, pumpkins, potatoes, Indian corn, turnips, prizes for wheat, oats, barley, linseed, all kinds of agricultural implements, also for carriage horses &c.

CORVETTE COBOURG

Tom Blakely

I want to talk to you mainly about two things, the dumb thin
I did, and the tussle the 'Corvette Cobourg' had with the U866.
The dumb mistake I made has led to some corrections in the war re
ords of the Battle of the Atlantic.

It's a long time since anyone has seen a Corvette. There we
about 220 of them. They are about 900 tons. You know 'Corvette'
is a French word. These boats were called 'whalers' before
Churchill and other decided they were going to become anti-submar
ships. If Churchill gave the Corvette its French name, he did no
write a definition of the ship. For some of us who lived in them
it's fairly sensible to understand that the definition of a Corve
may be loosely translated as this: 'it is a cork in a bucket on
horseback and very wet.'

The Town of Cobourg put in its bid to have a Corvette named
after this community. Madeline Rooney was one of those people.
They eventually got the Corvette and it was launched in Midland,
Ontario. The ship moved quietly from Midland, down the lakes,
picked up Little Dan Rooney in Toronto, and sailed into Cobourg v
appropriately on May 24, 1944.

Sailing down the St. Lawrence, we were abreast of the 'Borde
City'. The St. Lawrence is difficult water for ASDIC. The salt
water from the sea washes up brackish. The cold water from the
tributaries, water from melting snow causing gradients makes the
ASDIC do crazy things. Because German submarines had already bee
up the St. Lawrence almost to Quebec City under the command of Ca
tain Paul Hartwig, and because the two submarines had knocked of
twenty-three Canadian ships including the Corvette Charlottetown
every precaution was necessary. Hartwig and his other ships wer
able to leave the river unscathed. That was the reason we had o
ASDIC dinging as we went down the river. At that juncture the
Government of Canada was not willing to let the people of Canada
know that the Battle of the Atlantic had become the Battle of th
St. Lawrence.

Now how do you take a hundred kids and turn them into seamen? Let's talk about kids for a moment. The Captain of the 'Corvette Cobourg', the 'old man' was twenty-four years old. The man in charge of the basic equipment to detect and sink submarines was eighteen, Don Colyer. I think I was the oldest officer aboard, although the sub-lieutenant may have been older. I was also the most junior because of how the navy runs. It is not how long you have been in the navy but how long you have been in your job.

Now these kids have to be welded into a whole, made into a fighting team in the hopes that they don't fight each other. To do this you take the ship into an area like Bermuda and you put it through its exercises. The ADSIC group which is part of the torpedo section of the navy, go to torpedo school and hone their skills. The signal people go to signal school and hone their skills. The signal books which give the secret code are brought aboard. The gunnery people do their drill. The ship is victualed and then you turn them loose and take them south.

Workups in a ship are fun when you're that young. You hunt a real submarine. It happened to be a British submarine we were hunting. He made himself easy for us to catch in order that we might feel we were achieving and that the lessons we had been taught were right. Instead of throwing depth charges on him we threw hand grenades to let him know that we had gotten him. He would let us know whether we had got him or missed him. Great exercise! Aircraft flying along the side of the ship carrying targets which would be fired at by our respective guns. Great fun! Great fun!

Soon the noise was over and you turn around and come back north to where the Atlantic lives up to its reputaion. It isn't long before we are on our first real honest-to-God convoy assignment. I was amazed! I had gone to officer's school and I thought I knew how the whole Battle of the Atlantic worked.

We sailed out of Newfoundland with four other ships in our group and headed for a place called WESTOMP, short for Western Ocean Meeting Place. It is a point on the world's surface on this side of the Atlantic where you begin to steer a specific course for twenty-four hours. Somewhere along that line you meet 65 or 70 ships and

that's the convoy. It has come up from the mid-southern Atlant[illegible] formed off New York, off Boston, off Philadelphia, off the very southern states. Some of the tankers even came from Aruba.

A seventy ship convoy will occupy an area of about seventy eighty sqaure miles. There are five little ships darting aroun[illegible] edges of this thing trying to keep the submarines at bay. Now [illegible] convoy is no secret to U-boats which are running up and down th[illegible] American coast looking for shipping. When something like that voy is of seventy to eighty square miles in size and where it's known what direction it's taking and where it's going, they are pretty easy to find. Strangely enough, not very easy to get at this time in the war when the 'Cobourg' was involved. There ha[illegible] been desperate days before but thanks to a man called Roger Win[illegible] in the Office of Naval Intelligence in England who had broken t[illegible] German code we were able to outfox the U-boats and maneuver the voys to the point where they were relatively safe by comparison the fellows who were doing the convoy work in 1942.

On the first convoy we reached the English Channel, dispos[illegible] of the convoy to another escort group from England, sailed up t[illegible] Irish Sea and into Londonderry.

Londonderry, Ireland, has to be the greenest place on eart[illegible] particularly for us when we got there because we had come throu[illegible] some pretty 'less than good' weather. Londonderry was a deligh[illegible]

But then the grind begins. You get back at it, and you do back and forth, back and forth across the Atlantic. The 'Cobou[illegible] made twenty crossings and had fortune been with the 'Cobourg' [illegible] would have escorted the last convoy of the war eastward to Brit[illegible] and France. However, that was not the case for the 'Cobourg'.

'Cobourg' was a junior ship. That meant that our captain less seniority as a captain than other officers in the group. a sense being a junior ship is a bit of fun because you're neve[illegible] really with the group. You are assigned to all the interesting jobs such as trying to rescue a ship with a broken rudder and [illegible] with a broken rudder that needs to be rescued becomes an intere[illegible] ship.

We came out over the top of Ireland between the jagged sh[illegible]

Scotland and just before we were to the proper area of the hundred fathom line that runs through the north of Scotland down to the Bay of Biscay, we were hit with a storm. The wind was just aflying! Later it began to scream! The commodore of the convoy gave an order that commodores don't like to give. All the ships in the convoy were to scatter. When ships in a convoy scatter it is because there is fear in the convoy that they will crash into each other. Everybody was in a 'hove-to' position. 'Hove-to' means that you keep just enough motor going to keep your head into the wind and your tail behind you. Ships have a suicidal tendency to turn sideways and wallow in the trough. They also do not respond to the helm when they are going so slowly.

Going slowly is a particularly dangerous time for corvettes. They are so small, one tenth of the size of the ships they escort. If they get too close they would be crushed like a dinky toy hit with a sledge hammer, I'm sure!

Following the storm we found that great damage had been done to the 'Cobourg's' gun from the water that came over the bow not as spray but as whole complete waves, green and wet and solid. Waves that tore away the radar hut, the ventilating system, broke depth charges and landed on the deck in a pool of twinkling phosphoresence, like peroxide poured in an open wound.

When the storm cleared we as junior ship of the convoy were ordered to go in search of the 'City of Omaha' which had a broken rudder. You know, there is an expression 'at sea without a rudder'. The 'City of Omaha' was in exactly that condition.

Now remember what I said about stragglers. The 'City of Omaha' must have had something very special in her cargo because we were assigned, first to find her and then we circled her for two days before a tug was dispatched from the Azores. She was hooked onto and brought back up into the English Channel without any problem. I often think of the drama of those days. It would have done Hitler's heart good to see what the Allied Navy looked like. Here was a tug, a freighter without a rudder, and an escort vessel with no ASDIC and no radar. However, we made it!

There exists a great deal of doubt in many minds as to whether or not the 'Cobourg' really encountered the U866 on March

8, 1945. There is no doubt however in the minds of any of the people aboard the 'Cobourg'.

Here's where I want to tell you a little about Don Colyer wh was aboard the 'Cobourg' when it encountered the U866. Don Colye had a gift that many musicians wish they had. He had perfect pit When Colyer became the leading ASDIC rating on the 'HMCS Cobourg' he brought his clever ear with him and used it to interpret unde water signals.

ASDIC sends a 'ping' out under water. The reason it is call a 'ping' is because it sounds like a 'ping' and when it hits an object under water it bounces back. This calibrated mark tells y how far away the object is. What a place for a man with perfect pitch. When the metallic hull of a U-boat sends back a ring that loud and clear and precise and metallic, and if you have perfect pitch you hear it just as loud and clear. If you hit a wreck or whale or a temperature gradient which can bend and do funny thing with the pings, a person with perfect pitch can hear it. When th 'Cobourg's' ASDIC pinged off what I tell you was the U866, Jack Green who was the navigating officer of the 'Cobourg' said, "What in hell is that?" The voice from the ASDIC hut, Don Colyar, said "It's a U-boat. What the hell do you think it is?"

And we were into it. I would like to tell you something ab the experience. We had a real exercise with that U-boat. It had been located by the United States Killer Group, the EG2214, three or four days before and had got away. It got away from us too. There is no clear indication that the submarine was in that area according to information that flows to sea at all times. The U8 under Peter Rogowsky, a very seasoned guy but only twenty-three, spent more time under the Atlantic than anybody on 'Cobourg' had spent on top of it. Rogowsky wiggled out of our grip and the EG came back to try and pick him up and they eventually did. But t signal said there was no one there.

Thirty-seven, thirty-eight years later I'm looking at the charts of the Atlantic and fixing our position at that time whic got from our log books and from Stuttgart, from the English defe Department, as well as from the Records Office, there was no ship

there. The U866 was charted as being two or three hundred miles closer to the American shoreline.

Deligently I dug into the records until I found myself satisfied that there was something wrong, and something was wrong. Rogowsky had sailed from Bergen, and had never broken radio silence until he had got absolutely hell for not having done the weather reporting that he was required to do. When he came to the surface, and sent his position, Rogowsky was intercepted by Roger Winn in the Office of Naval Intelligence with the Enigma machine. The German Admiralty Office missed his message and so they had his location confused with the U-1101 two hundred miles away.

I am confident that what is in the book about our encounter with U866 is accurate.

BALTIMORE - ITS PAST AND PRESENT

Ken Burgess

I will not present my talk in strictly chronological order of dates or events, or a lot of statistics and the many names of the first person that did this or that, but try to begin early and bring you up to-date on some of the buildings still standing and some of the locations so that you may relate to them and some of the people involved.

To establish my relation to the area, my father was born here and later, before school and during Public School in Toronto, my brother and I were shipped down to the farm to spen part of the summer annoying my grand parents, aunts and uncles who were here at the time. That would be between 1905 - 1912.

In the beginning of the 1800's when the Township of Hamilton was almost an unbroken forest, a rude sawmill was erectec on the bank of a stream that wound its way through a pleasant valley. Nearby stood the rough board dwelling of the owner, John Fisher. This formed the nucleus of what is now the village of Baltimore.

The first settler, as recorded, was John McCarthy who came in 1809, a great grandfather of my best and long time friend Lorne McCarthy.

Hamilton Township records indicate that in 1815 Eluid Nickerson was appointed one of two Pound Keepers at a meeting in Ketteridge's Inn. Not sure where this was located. He had been granted land on the east side of Division St. in 1802

In 1816 it is reported that there was frost in every mont of the year and most crops failed, making it a very tough year for the few residents.

There were some bright spots though. In 1826 the highest tax paid was $15.37. Social activities consisted of logging bees, quilting bees, paring and husking bees and in the latter the lucky person to find a red ear of corn was entitled to kis the person next to him or her. There were barn raisings with whiskey served as a necessary beverage. There were several

distilleries in the Township with the price at 25¢ per gallon.

The next mill to be built about 1841 was a flour and grist mill a little lower down on the stream by Robert Fowley, near the N.W. angle of what would become Highway 45 and the Dale Road. This mill became the property of Wm. Mann and operated by A.G. Mann and then purchased by Wm. Bennett and was run by him until 1910 when a summer flood washed out the pond and dam and part of the mill that straddled the stream. It stood idle for a couple of years until 1912 my Aunt Jennie Burgess bought the property and is part of the present farm. Later my Aunt Margaret tore down the balance of the mill and used the lumber to make an addition to the present barn on the farm.

Going back in time - a Mr. L. Stevens built a carding mill and later a saw mill. He was succeeded by Wm. McDougall in 1846 who did away with the carding and saw mill and built the large flour and grist mill which became the property of three generations of the Ball family - a 'Belle of Baltimore' flour bag is on the wall   is now owned by the Ganaraska Conservation and is deteriorating fast.

Farther up the stream, Jeremiah Lapp had built a grist mill known for many years as 'the old red mill', later used by John Ball as a shingle mill about 1887.

It is recorded that Baltimore was laid out in town lots in 1840 and there were partial surveys of the Township at various times, although the first survey of the village seems to be in 1877 by E.C. Caddy as Plan 23.

The first Post Office was in 1845 with R. Harstone, postmaster. He had a grocery store with R. Mulholland as clerk, who later became the M.P. for the riding and whose son was the late Senator Mulholland of Port Hope.

The village was growing; there were two hotels or taverns. one on the S.W. corner of what is now Highway 45 and the Dale Road owned by Geo. Cockburn. Mr. Cockburn was also a breeder of Clydesdale horses. His property is pictured in the Northumberland & Durham Atlas. He imported two animals from Scotland and later, two men, partly riding and walking in two

days covered the 70 miles to the Winter Fair where Champion and Knight took First and Second prizes. The buildings eventually became the residence of Murray Noble, auctioneer and insurance man. The Post Office was located there for a time. It has since been removed for highway improvement.

The other hotel, situated on the corner of the Highway and Chapel Street operated by Chris Pickering and called the 'Arlington' where W.J. Crossen of the Cobourg Foundary used to have guests drive out for 'trout dinners - the trout from the ponds at his summer home at the north end of the village, which property more recently owned by Sarah Alexander, Tollar Cranston and friend, but I believe has been sold again. Part of the hotel was removed to become the Baltimore Hall, just across the road from the present Post Office and now a residence The present hotel building is being lovingly restored by John and Lesley McInnis.

In 1842 the first school was built about a mile east of the village and later a red brick building was built just east of the present location. In turn it gave way to the Presbyterian church as a school after church union in 1926, and it in turn to the present modern structure.

In 1848 the Presbyterians decided to have a building for worship and built a plain wooden edifice about two miles east of the village. They thought this would draw people from the Grafton area. The church is long since gone, but the cemetery remains and is well kept. In 1872 a new Presbyterian church was built on part of what is now the school grounds. The 'driving shed' where horses and buggies used to stand during service, became the first covered rink.

The Methodists were not far behind and in 1849 the present location was donated by A.B. Carpenter and a white frame building stood for 50 years. In 1899 the present structure was built and the cornerstone was laid by Chancellor Burwash of Victoria College.

About 1860 my grandfather had a store on the N.W. corner of the Highway and Dale Road (this would be across the road

from Cockburns Hotel). The foundation of the store was there for many years, but since gone for highway improvement.

At the same time a tannery business was operated by Messrs McDonald and Jamieson. When Mr. McDonald died about three years later my grandfather said, "this busy street corner is no safe place to raise a family". (I do not know whether he knew at the time he was going to have 14 children) so he bought the tannery business situated on 69 acres north of the stream and it is part of the present farm. He operated tannery for about 10 years. Some of the foundation is still there.

Some time prior to 1833 Chester Lapp owned a second carding mill on the stream at the corner of the Harwood Road, and operated this for some years. It was destroyed by fire and E. Eastwood purchased the site and rebuilt. Numerous people still have blankets made by the Eastwoods. It was operated by Archie Eastwood when he was not teaching figure skating. Understand he was one of the originators of the Cobourg Silver Blades Skating Club. The mill closed down and in 1952 Helen and 'Bus' Cane bought the property and lived in the mill one summer. Then they built a modern home on the corner where their son Bill and Diane Cane now live.

All this time the village was still growing and in 1890 consisted of 40 dwellings, the buildings previously mentioned, 2 stores - one on the corner of the Highway and Chapel St. on the same side of the road across from the Pickering hotel. It was a brick store and residence and had many occupants, the most recent being A.J. Richards and the brothers Arthur and Frank Noble. A couple of benches on the verandah in summer and around the 'pot belly' stove in winter for the customers and others to discuss the events of the day. Geo. Hogg at age 85 would hold forth on the history of the village. The building is now four apartments.

The other store was on the west side of the road about where the present Post Office is and was occupied by several owners - respectively Gilliland, Jaynes and Lang in whose

time it was destroyed by fire. Rebuilt and operated by Reg. Gray, John Fraser and Helen and 'Bus' Cane. It closed and is now just Post Office and residence.

Going back in time again - the Post Office in early 1900s (when I was a boy) was a small red frame building with a 'Western type' front operated by Frank Wimbles, a bearded 'peg leg' gentleman, located on the west side of the road just nortl of Noble's store. We kids used to get 1¢ to go for the mail and any messages our aunts wished to have delivered, as no tel phone on our hill then.

There were three blacksmiths operating at one time by Messrs Geo. Hogg, Wm. Rawcliffe and Nick Chapman. Albert Chapman had a jeweller shop in the south end of the building. He was a bee keeper on a large scale. The balance of the lowe floor was Nick Chapman's blacksmith shop and carriage works. The upper floor was a hall and one end used for council meetir It was next occupied by Herb Burwash who raised rabbits and hens. Then Carl Curtis took it over as farm machinery outlet, followed by Clarke Mouncey as restaurant and now Lyle's Variel store with apartments above.

Across the road was Albert Chapman's home. It became th home of Thomas Hardcastle the local teacher for many years, a is now the residence of Willa Brisbin - our local historian.

There were two harness shops - one by R. Francy, a barbe shop, a cheese factory situated on the Lime Kiln Road, just back of where Doug and Faye Cane now live at the end of McDou Road. There were three tailors - Messrs Fraser, Warne and Deacon, but they had to give up when ready-mades were availab in Cobourg. A cooper shop, 2 shoemakers - with boots $4.00 p pair.

CANOES, KAYAKS AND ROWING CRAFT

Professor Kirk Wipper

Once several years ago, I spent an afternoon with John Deifenbaker in Saskatoon. I had a delightful afternoon with him and at the end of it he gave me a little gift. It was a picture of his homestead. On the back of it he wrote: "Dear Kirk, remember there is no future for a nation that does not respect its past." And I think that would be a good motto fpr any historical society in Canada.

By way of introduction, I would like to mention some of our recent acquisitions and perhaps a little background on them because they are fascinating. The other day we got a call from a retired bank manager in Tobermory who said: "We have a canoe here which might interest you, but I'm not sure. Would you have a look at it?" I was appalled to find that it was a Dan Harold No. 2. Those of you who have any insight into canoeing know that he was no doubt the father of the modern canoe. And to find No. 2 at this stage - remember that he started to build in the 1850's - was really quite a prize.

The other day we confirmed a Norwegian dory, a very rare specimen, which is coming in because the museum is really comprised of many branches and the essential part in full sized craft is the canoe, the kayak and the rowing craft - hand-propelled craft if you like, because we go up to the transition to power. We don't go beyond that, because that is someone else's job.

I got a telephone call from New Guinea a couple of days ago indicating that a crocodile canoe had been found. It's fascinating because it is a dugout, carved like a crocodile so they can hunt crocodile and the crocodiles are not supposed to know that the canoe is not a crocodile but simply a hunting device. Now I know there are problems with hunting but nonetheless in that part of the world, that is part of their livelihood.

And the other night I got a call at two o'clock in the morning from the west coast, the Yukon in fact, where our represen-

tative in the west said she had heard of a very rare canoe belonging to a chief, the only one in existence in fact, and it wa going to Europe. So my representative and her husband went to find this canoe because we didn't want it to go out of Canada, of course. They broke three windshields and blew four tires trying to get near the reserve where this canoe was.

But they made it and the chief was going to charge a European museum $15,000 for it and she said: "I have great news for you. I bought it for $9,000. Send the money to Victoria. Goodbye."

We have (on display tonight) a couple of models which I brought along. The first one here in the shape of a wave is fr the famous Boethuk people of Newfoundland. Long extinct because unfortunately, the early white settlers eliminated them. Their canoe is so different from other canoes. It is made with bark and they sometimes had skins along the keel and they could fold them up and carry them like a suitcase. The wave effect in the middle had a cross and you could row them as well as paddle the It is the only model of its kind in existence and it is a rathe rare specimen.

The other one is a canoe built by our own new Canadians, since 1850, and that is a model of the Dean Sunnyside canoe - Dean being the builder and Sunnyside being the model. Its a ve pretty canoe.

We are also engaged in the museum in a great deal of outreach. We try to carry the museum to where the people are. After all, not everyone can get to the main site. So through festivals and pageants and special events, we carry the message contained in water craft to where the people are.

I am going to give you some examples of the things we are doing. The Oakville gallery is putting on a show called 'Art in Bark'. And of course on bark canoes there are often very beautiful etchings, so we are providing some evidence of not only canoes but associated are pieces in bark. I just got a piece the other day that is fascinating. I think its called 'bite bark art'. The Ojibway people take a sheet of bark and

fold it and bite it in certain designs and then when they fold the bark out, it is a frameable art piece. Very rare, ancient, traditional art, almost lost.

Very recently, we again helped the National Film Board with a supply of six bark canoes, 4,000 square feet of birch bark and a host of baskets and all the other things the Ojibway people would have used. And that was done on the northern shore of Lake Winnipeg. It is absolutely amazing the trouble the National Film Board went to to produce that film and the alarm caused to the museum by the misunderstanding of the durability of birch bark canoes from a museum.

The other day we worked with the town of Temagami, not a very big place, but they went to an enormous lot of work and we took up 32 specimens so they would have a social event, a festival and they used the display for school children in history classes, art classes, geography classes and so on. So you see, it has educational overtones. Right now, we have a display in Sudbury in Science North. We do this constantly and it is a rather unknown aspect of the museum activities. So it is more than just a repository of artifacts. We try to make it a living event.

I really believe that the sharp increase in interest in hand propelled watercraft indicates something. It has become a device really to reach beyond what we are to what we might become. It is a source of adventure, it is a source of tranquility, of peace, of freedom, of beauty. The canoe carries us into that kind of environment. So it takes us into an important realm of self-fulfillment. It gives us something which acts as an important anchor in a society of anxiety and stress.

Always the watercraft have been a significant part of man's ingenuity and human craftmanship. I think in the beginning, the canoe came into being because of man's eternal quest to see what was on the other side or what was around the bend. No doubt, that is how the whole story started.

And watercraft are as old as humankind itself. They appeared very, very early. We speculate, for example, early caveman, enticed by a log floating by on the waterway, thought if I

got on that log it will carry me along to wherever its going. No doubt, he ventured out on it and much to his delight he found he stayed on top of the water. But he probably also found it rolled over easily too.

Then he discovered that maybe with a branch on the log it was more durable than one with no branch. Then later on he may have found that if there was a depression in the log, he could carry the proceeds of his food hunting or gathering. And that began the idea of digging out, so if you dug it out a little more with primitive stone implements, it could be much more useful.

One thing I am trying to do right now - we have some huge panels of white pine and I have one of the top carvers on this continent working with me on producing the speculative story of man's long flirtation with watercraft, starting with that kind of vignette and working through the ages and revealing, in an artistic mode, the probable story.

In the beginning, I suppose we would have to argue that the dugout was the first type of watercraft and all the other types of craft stemmed from the dugout. Although one has to be careful because there are parts of the world where trees are not large enough to carve dugouts. For example, on Lake Titicaca, we have several examples of the reed canoe. Bundles of reeds tied together and, of course, they floated and the people of that region used them for many centuries.

Some of the ethnologists of the South Pacific certainly agree that the Polynesians travelled to the Americas, not the other way around. It is fascinating when you study the great Polynesian voyagers. They were no doubt the world's greatest navigators of all times. And do you know why they travelled so far was because they watched the migrating birds and one of the statements I picked up from the Maori people is 'East is a big bird'.

In other words, they watched the migrating birds. They knew that they had to go somewhere and they had to come from somewhere. Therefore, there had to be land out there. They did not just recklessly, in their great canoes, venture out in the hope that there would be something there. They knew. So the saying 'East

is a big bird' is absolutely fundamental to these great Polynesian voyagers. And, of course, their canoes are magnificent. We have some and we'll have more. We have one waiting to be flown in by Air New Zealand from the Solomon Islands, A floating art gallery, really, its so beautiful.

We can probably speculate that the thing which prompted man to develop watercraft was his curiousity and the quest which I noted earlier. Also, there were some practical ideas because it enabled humankind to acquire food. It was a means of escaping from predators. And that probably was a very real thing in early times. He found he could invent little devices, probably out of stone, which enabled him to build various types of crafts and he had fire which has always been an instrument of value in building, especially of the dugout canoe, where they are often burned out.

In some cases, as on our own west coast, they are filled with water, which is heated with hot rocks, and then the cedar, especially the western cedar, allowed the canoe to be shaped so that it became a good instrument on the water. We have a Haida canoe and we have a 65 foot northern whaling canoe and that's the way they were built. Normally, a dugout is simply a tube of wood but man, being ingenious, was able to use hot water and all those other things to make it more effective.

In North America there are a number of important influences and one of the reasons I brought that Boethuk canoe is that I believe it was influenced by the Vikings. The arch of the Boethuk canoe is exactly the same as a Viking ship so one can speculate that maybe that influence was there.

I am fascinated by the probability that the early Irish explorers penetrated deep in North America. Native boats of the Arctic, of southern Alberta and the Dakotas are exactly like the coracle and curragh of Ireland. The native Alberta boat is made of 14 saplings around which is a buffalo hide. Now why do I say 14 saplings. Fourteen is a sacred number and built into watercraft are all kinds of spiritual and religious meanings. Not only in the artwork that adorns the outside, not only in the carving,

but in sacred numbers.

There are three sacred numbers that I know of - 14, 28 and 55. There's a whole study there, because you see the watercraft represent a tribute to the ancestors. These sacred numbers represent steps of salute to those who have gone before. That's why they went to so much trouble with the canoes around the world.

Now the number 14 — there are 14 knuckles in your hand. Twice 14 is, of course, the number of days in the lunar month and also the number of two hands. Now, you are going to say that's very nice - 14, 28, 55, it doesn't exactly fit. Well, the number is really 56, because they believe that the number one is man and woman in one. So that converts 55 to 56. So you have a rather interesting arithmetic progression - 14, 28, 56. I am fascinated at the potential of this study, because it describes to me something of the importance of watercraft beyond just a device to carry people from one place to another.

Our own forefathers since 1850 also have an amazing story and it is interesting that this area and a couple of counties adjacent were the meccas of the great builders. What were the influences on the canoe? Well, there were alot of them and I have hinted at some of them already. Of course, the available materials are always a factor. If people wanted to float, they were able to with something near at hand. So we have skin. We have many kinds of bark. Canoes are made in Canada of 11 diff kinds of bark.

The purpose of the canoe also influenced its design. In canoes alone there are trapping canoes, which are low profile they can get through the brambles and the little streams. The are hunting canoes which carry the proceeds of the hunt and ar a little bigger. And then there are the nomadic or family car which carry people from one place to another so they would no deplete the environment. The native people were marvellous c servationists. They knew that if you spent too much time in place, it soon became a desert.

The nature of the waterways obviously influenced the typ

watercraft. On the west coast you've got the great big ocean-going whaling canoes with a notch in the bow for the harpoon. Travel tradition too has a great deal to do with canoe design and some times some people carried tradition with them a very long way. Like the Kootenay, which is a sturgen-nosed canoe. The point is underwater, it comes down like the nose of a sturgen. Now, exactly that shape was found in Mongolia. How did it get to British Columbia, to the Kootenay district? No doubt the Bering Strait migrations have allowed for that.

And then there are always the builder's motivations. Each builder tried to build something that was more useful and more durable than the other. And certainly that's true of our own builders since 1850. Dan Harrow and Thomas Gordon were famous for their rivalry as to who could build the better canoe.

This area as I mentioned earlier was virtually the mecca for watercraft. In 1836, David Thompson was building canoes, so I guess he has to have number one place. But he was followed very quickly by people who came from overseas with highly developed skills of cabinetmaking, expert craftsmen and they were enticed by the romance of the North American canoe and started building them using their furniture making skills. So from the 1830's to roughly the 1930's, we got these beautiful examples of fine craftsmanship.

We owe a great deal to Dan Harold and Thomas Gordon, Strickland, Stevenson, William English and all these people and they developed a whole lot of interesting terms about canoes, the double cedar, the metal bottom, the cedar rib canoe and so on. Do you know what the cedar rib canoe is? Its a whole series of ribs that go around the middle and they have got tongue and groove from one end to the other and every one is a little different to get the shape of the canoe. Now, imagine making strips of wood and making them tongue and groove and fitting them one beside the other all the way down. Of course it doesn't need any canvas, doesn't need any ribs. It just needs a couple of longitudinal strips, toe them together and that's it. But imagine the workmanship in one of them.

So these people all proceeded the great canoe companies. You all know about the Rice Lake Canoe Company because it was in Cobourg. The Brown Canoe Co., the Ontario Canoe Co., the Canadian Canoe Co., the Peterborough, the Lakefield, the Chestnut, all of those really built in this area. And there are others So, no wonder then we ought to place this museum in Northumberland County.

OVER THE COUNTER

A Review of Country Stores in Canada

Mrs. Enid Mallory

To grow up in a country store is to be at the centre of a very small universe. At the core of our universe in Glen Stewart, Ontario, was a big pot-bellied stove, radiating warmth like the sun. Around the circle, the customers, stopping to open the stove door to spit tobacco juice, like pagans in some ancient rite of worship to their sun. There are sounds that linger forever for anyone who has spent time in a country store. The jingle of the bell when the door opens, blizzards that howl around the front stoop, horses and sleigh-bells in the early days, laughter and the jumble of voices on a Saturday night, a child tapping his coin on the candy showcase, the squeaking of the hanging British-American gasoline sign when the wind blew outside.

Smells, too. Brown sugar when you opened the skin, plug tobacco under the counter, spices weighed on the scale near Christmas, farmers in coon skin coats on a wet day, pungent pipe smoke beside the stove, pig starter in the feed shed.

But it was the stories told beside the pot-bellied stove that made me set out in 1982 to record what has happened in the country stores in Canada.

Old timers in the Glen Stewart store would tip back their chairs and push their memory back until you were there with the pioneers, digging the Iroquois canal, or putting the first bridge across Sandy Creek. Younger men talked about the war they had just come through and extended the universe of Glen Stewart to the outer space of Normandy and North Africa. Conversation shifted back and forth from local to world-wide events. The country store was packed full of everday life as it happened.

I'll show you some slides of the stores. I'll start with the early days. This is the department store in Upper Canada Village. To see the very early days, you almost have to go to

the pioneer villages. This is the inside of the store, how it would look in the early days, with a lot of wood, bins, drawers and jars. The store actually came from Windsor, Ontario. This one you may be familiar with, at Lang Century Village. It was started in 1858 by James Mather. Country stores never existed alone. They were always completely dependent on the community around them. So to understand about country stores, there is a need to know about the other institutions that went with them. Mills were one early institution. This is the little mill at Millbrook that has a great number of fans, people who are keeping that mill active.

Cheese factories were also one of the early very important institutions. Early in the morning, the wagons would form a line taking their milk to the cheese factories and then about 9:30 or 10:00, the farmers would come back to the store and by this time they would be ready for the equivalent of an executive coffee break and they would hang around the store for a while. Blacksmiths were also very important. Walter Cameron ran a blacksmith's shop, while his wife ran the store. And there is a little story about that store in the book. It was started in 1873 by Mrs. John Fumerton. Her father gave her $20. to buy tea. She went to Perth and bought groceries instead, and starte the store.

Churches were another very important institution in the early communities. Hotels were sometimes combined with the stores. This one is at Ennismore. And if you know Ennismore, you know that until the late 1950's you had to go over a floating bridge to get there. And commercial travellers would come up to Ennismore and they didn't want to go back over that float ing bridge at night, so they stayed at the store.

There was always plenty of work in the store. You could work all day and all night and never get done. But along with the work, there was time for laughter.

One of the chapters in "Across the Counter" is called, 'Hungry for the News'. The news is very important to the smal community. One of the ways you could get the news was the pos office.

In those days, when a letter was mailed from the old country, it wasn't paid for by the person who sent it, it was paid for by the person who received it. If a person was very poor and a letter came for him, he might have trouble getting it. Postage in those days was ranging from 4½ pence to 3 shillings, according to the distance. To the old country, it was 5 or 6 shillings. On one occasion, a letter came from Ireland for one William Armstrong, the postage on which was 7 shillings. One day when I was left alone, I saw a rough looking Irishman coming down the concession on a white horse. He drew up to the door and asked, "Is there ever a letter for William Armstrong?" I brought it out and handed it to him and told him the amount of postage to be paid. He asked if I thought it was for him. And I said, certainly if your name is William Armstrong. He opened the letter and asked me to read it. I read it over and where I could not make out the name, he would pronounce it for me. After I read it once, he said "read it again", which I proceeded to do and when I had finished, he said, "Why the letter isn't for me at all, and I'll be off." Saying that, he strolled off, leaving the postage of 7 shillings.

Telephones were very important when they first came along. Often it was only the store that had one. But there were other ways to get the news. You could go there and sit on a bench outside the store or sit on a nail keg inside the store and get the news firsthand. And you could have a game of checkers when you went there.

Travellers were not your avergare stay-at-home, 9 to 5 workers. To survive, they needed a sense of adventure. In a cold country, subject to violent weather, it was no easy matter to call on 50 to 100 country stores every two weeks. It involved getting off on wrong roads, stuck in mud, caught in floods, It involved the risk of getting involved in an accident on the road or freezing to death in a storm. But there was fun as well. When two or three travellers got together, they made sure there was.

One chapter is called 'It Wasn't all Roses'. And this tells about some of the bad times in the store. But it also

tells about the spirit of people and how they dealt with proble
I talked with a woman in Prince Edward Island who was 93 at the
time of the interview and she's still doing the books. Her sor
ran the store and she did the bookkeeping. She was a walking
history book. In 1923, they bought their store. In 1925, the
store burned to the ground. Fire was always a danger because
the stores were made of wood and the farmers came in smoking ci
arettes. When the store burned down, the parish priest organi
all his parishioners to come and build it back up again.

And then the cars came. Cars, more than any other factor
changed, and some times destroyed, the country store. In 1900
there were 4,000 country stores in Canada. In 1932, there wer
almost 12,000 and today we're back to 4,000 again. Canada was
made up like a patch work quilt with a country store on every
corner of a patch, with maybe four or five concessions between
stores. That was how far a horse and buggy could travel. But
when the cars came, the patch work quilt pattern was broken be
cause you could go so much further, and some of the stores did
survive.

<u>Albert Emond, proprietor of the general store in Camborr</u>

After the crash of '29 people were very poor. My father
at that time had made a little extra money in Noranda stock.
He wasn't a rich man, but he had a little more than the avera
and he still had the store. There were always good blueberri
in that area and people would come with a basket of blueberri
He would buy blueberries from them and I have seen as many as
200 baskets of blueberries, 11 quarts, on the railway platform
My father would ship them to a food broker in Toronto. And w
people came in, he would say, "will that be cash or blueberri
because some of them wouldn't have any money, but they would
blueberries. And then he would ship and within three days fr
the food brokers in Toronto he would have the price he got fr
the 11 quart baskets, and they ranged between 65¢ and 75¢ a
basket.

CATHERINE PARR TRAILL BETRAYED

Professor Rupert Schieder

I was brought up in a small town in Northwestern Ontario, went to a one-room school with a wood stove at one end and coal oil lamps at the other. Behind the wood stove on a meagre shelf was the school library. One day after four, I found a book there by Thomas Nelson. Now Thomas Nelson provided many of the standard books for school. They almost had a monopoly on them, such as, "The highroads of English, The Highroads of History" Suddenly, I came across one called "Lost in the Backwoods". I was fascinated by it but it puzzled me.

I couldn't understand how this woman by the name of Traill could be writing a book called "Lost in the Backwoods" If I had known at that time the trouble she would have given me, I might not have even read the book.

One or two facts about Mrs. Traill are important. Catherine Parr Strickland (Traill) was born in London in 1807. She was the 5th of 8 surviving children. Catherine Parr was named after her famous ancestor and lived in east Anglia and all the children were brought up on the border of Suffolk and Norfolk. The children were educated at home and read very widely, particularly in nature studies. This came at the insistence of their father. The children all started writing at an early age. Elizabeth, Agnes, Jane and Suzanne became professional writers. On their father's death, the family found themselves in dire financial straits and so Catherine, from 1818 on, became a busy writer and had about 16 or 17 books published. She said, "These books were all popular and were paid for readily. I never had a manuscript rejected.

Samual Strickland, a brother, came to the Otonabee in 1825. Suzanne, a sister, met Colonel Moodie and that was the beginning of the Strickland family going in different directions. Because through Colonel Moodie, Catherine met his fellow officer, Thomas Traill. They were upper middle class Orkney people. They were married in 1832 and came to Upper Canada to Peterborough, Lakefield, Otonabee, and the Rice Lake area and this is where Catherine spent the rest of

her life in this relatively small area. Those who have read the 'Backwoods of Canada' which she had published in 1836, will know the story of the journey out from Greenwich and how they came to the area where they finally settled. Life was not easy and they faced crop failure, nine children in 14 years, lived in a log cabin and food was scarce. Her husband was not fitted for the li on the frontier and so the responsibility was constantly on Catherine.

In 1837, the story of 'Canada Crusoes' begins. She transcribes in her journal, an article about a lost child in the Rice Lake area which she read in the Cobourg Star. This girl was foun a week later. Catherine was fascinated by this story of survival and wrote several short stories about it. Some of these were pub lished about a year later in 1838. While living on the south shore of Rice Lake, she wrote pages of a narrative of children lo in the area. On March 22, 1850, she wrote from their farm called Oaklands, to her friend Ellen Dunlop. "I have been writing a litt now every night on my Canadian Crusoes". On September 28, she wrote, "I have yesterday finished my arduous and fatiguing task the manuscripts of Canadian Crusoes - 354 pages, besides some no These notes were part of the original plan. The dedication was dated October 15, 1850 and the total package was sent off to her sisters, Elizabeth and Agnes Strickland, who had very useful con nections with publishers in London. They carried out all her ne gotiations. Two years later in 1852, 'Canadian Crusoes - A Tale the Rice Lake Plains' was published by Paul Virtue of London. I the narrative, Mrs. Traill traces the adventures of 3 children two related families in the Cold Springs area in the last quarte the 18th century. Hector and Louis, cousins age 14, and Cather 12, had set out to find strayed cattle, missed their way and re the plains south of Rice Lake. For the next two years, like Robinson Crusoe and the Swift Family Robinson, they managed to vive the hardships of the wilderness, a spectacular forest fire the menace of two rival Indian bands who kept appearing. They cue a Mohawk girl called Indiana, from a cruel death and Cather captured by the Ojibways, contrives to escape. Finally, an old

French-Canadian lumberer, leads them back to their grieving parents. The irony was that they discovered that they were never more than 8 miles from home.

Mrs. Traill sees herself as an omniscient narrator and so she interrupts and she comments and she addresses the reader to her characters. This is in tradition with 18th century and 19th century writers, like Dickens. She constantly stresses, as is typical of Catherine, the need to trust in the presence of an ever-present God and the importance of good moral character in survival and the need for the virtues of self-reliance and industry. These virtues are important in the story and to Catherine.

Although the events of the narrative take place at the end of the 18th century, the time of the pioneer settlement, the reader is constantly kept aware of 1850. This 'then-now' theme is constantly kept before the readers, in the text and the footnotes and the appendices which she supplies herself. Mrs. Trail assumes the role of a local historian, pointing out the changes that have taken place. She is aware of the mixture of gains, on the one hand, that result from progress and the losses suffered by the environment and the original inhabitants. The different sites of the action are so accurately described that they can be recognized today in the Rice Lake area. Whenever a specific area is mentioned, Mrs. Traill relates the history of the past and present occupants in her footnotes. These are so accurate that they can be found in the census rolls of this district of the 1850's.

There were 12 black and white engravings with the 1852 edition of Canadian Crusoes, done by William Harvey. Critics of the drawings mentioned that old heads were put on young shoulders. Jane Margaret, Catherine's sister, was equally critical of Harvey's works in another of her books referring to him as a cheap artist. The drawings show the characters in the typical highland dress of the 18th century.

The story was published in 1852 and was a great success and sales were very high. In 1853 the Americans pirated the book and had it re-copied for their audience. In Great Britain, there was a republishing in 1859. In all, about 13 or 14 reprintings of the

book took place, all without Mrs. Traill's permission. Unfortun ately, she had sold her rights and in fact, received no royaltie from the reprints. She was not a good bargainer. Misfortune be set the Traills. Oaklands was burned in 1859 and they lost almo everything. Catherine turned to writing, needlework, printing a pressing flowers to raise funds. A final blow came when Thomas Traill died in 1859.

In the early 1860's, Catherine now living near the village Lakefield, attempted to obtain money once again from her works. May of 1863, while in Toronto with her niece, she discussed writ with Mr. William Nelson and Mr. Campbell, Mr. Nelson's agent. I published for the popular market and aimed his works at the work class. By February, 1866, she became totally frustrated with th lack of response from William Nelson. She wrote to his father, Thomas Nelson, the Scottish publishing magnate. On May 8, 1867 she agreed to an offer of 40 pounds for the copyright to Canadi Crusoes. Nelson wanted additions and corrections to the text c 1852. The revised copy, re-titled, 'Lost in the Backwoods', wa published in 1882. There were nine more editions printed by Nelsons. McClelland and Stewart, in 1923, put out a Canadian Crusoes based on the 1852 edition. It claimed a copyright to t edition. A fierce protest between these two giants arose as to had the right to publish the copy.

What were the differences between the 1852 and 1882 editio There were changes in punctuation and spelling. Botanical deta are more precisely adhered to in the 1882 edition. Words and phrases were also altered, for example, the word 'fall' common in Canada was changed to autumn. The most major and consistent ch however, were the deletions. Her dedication was cut out as we her sister Agnes' seven page preface. The preface was importa it outlined Catherine's practical purposes, underlined the tru element of the narrative, the frequent loss of children in the woods, the use of the crusoe theme and it commented on her sis style and character.

This was replaced by one made in Edinburgh, dated 1882 written by a member of the Nelson family. It uses inaccuratel

use of the in the title. This was not there originally and stressed the attractive and romantic aspect of the book. This ran contrary to the purpose and the intent of Catherine, namely to relate the facts about Indians and that the survival of children was not impossible. Other major changes included ommision of one quarter of the footnotes and sixteen pages of appendices were dropped. These references to actual people and places were all part of her desire for authenticity. Without them the book lost much of her original conception of the work.

Deletions to the narrative ranged from individual words, to whole paragraphs. Many of the deletions were Catherine Parr Traill's interventions. The most consistent of the deletions was the 'then-now' theme. The contrast of the early pioneer settlement and the cultivated property of her neighbours, between the primitive wilderness and the evidence of progress such as mills and churches. This is an integral part of her thinking and writing. Her narrative on the effects of change on the natives is totally left out. The Nelson Publishing Company looked on the excerpts as not conducive to sales. However, the motive for cuts in the 1900's edition and the 1923 edition were purely economic. The cuts were crude and caused magnified distortions to the narrative. For example, the illustrations were dropped. The gaps were filled in with footnotes. Whole paragraphs were deleted in chapters 12 and 16. These saved additional pages from having to be printed. Economy was more important than quality!

The format was also altered. The title was changed from 'Canadian Crusoes' to 'Lost in the Backwoods', in the hope for a more mass appeal. This change was made by Nelson. Mrs. Traill called the change stupid and illogical and was opposed to it. The original illustrations by Harvey were an attempt at authenticity. The Nelson Company replaced these and in its 1923 edition put in 32 illustrations by anonymous artists. As a result, there are different styles and different settings. The illustrations are out of context and region. Many are not even part of the story. For example, 'the raft on the St. Lawrence' came from a book called, 'The Three Trappers'. The purpose for Nelsons appears to be not auth-

enticity but rather what would sell.

In Nelson's Travel series and Blue Star series, the irresponsibility of the publisher is made quite clear. All 32 illustrations as described above are replaced by four coloured plates. The costumes now are totally out of place. A pinafore hat is worn by a boy in one of the sketches while in another, Indiana is shown as ap propriately white to be acceptable to the W.A.S.P. readers. The final insult is the illustrations of the return home with the man wearing a cowboy hat. Further misleading illustrations to her bool were ones put in by Nelson of a hunter clubbing a seal. By the 1920's edition, the young children are equipped with wild west cos tumes, rifles and gun belts and the covered wagons are heading for the foothills. Nelsons was a practical firm! These misplaced illustrations go on and on. As stated earlier, many of these were just lifted from other books and collections which Nelson had. Economy was the all encompassing theme and obsession.

Why did this happen? Why was 'Canadian Crusoes' allowed to b changed and adapted at will by Nelsons? The decisions of Mrs. Traill to make changes in 1867 were based on financial necessity. However, the main theme and authenticity was kept. When Nelsons went to publish in 1882 the changes were radical. Catherine's sis ter, Jane Margaret, had no influence at Nelsons as she and Agnes h in 1852. Agnes had died by 1882. Also Catherine had sold the cop right. In the late series, Catherine and all her sisters had died Hence the 1882 editions and later ones are Nelson books not Catherine Parr Traills. Nelson is the irresponsible and unsupervised publisher; one twelfth of the original text is gone by 1882.

The idealism and personality of Catherine Parr Traill is missing in the 1882 edition. The missing material and the 'then-narrative that makes the story a valuable witness to the changin life in Canada West over several decades are gone. The present s uation then is that 'Lost in the Backwoods' has been out of print for 60 years and 'Canadian Crusoes' for over 100 years. 'Canadia Crusoes' has indeed been betrayed for over 100 years! Fortunatel the situation is changing. The Centre for the Editing of Early Canadian Texts, at Carleton University, plans to publish a definitive edition of 'Canadian Crusoes'.

THE ROYAL FLYING CORPS IN CANADA

J. Allen Smith

My subject is the World War I air training facility that was located at Deseronto, just east of Belleville — Camp Mohawk on the Indian Reserve and Camp Rathbun straddling the boundary road on the eastern edge of Deseronto.

About 1970 I ran across an article in an Air Force publication called the Roundel, on Air Force Markings of the Royal Flying Corps and the Royal Air Force, Canada, 1917-1918. And reading through the article, I noticed that the squadrons which were located at Camp Rathbun and Camp Mohawk, some of the markings were missing. The researchers could not find the markings on the aircraft. And they asked if anyone would do private research on it. So that really started me off.

To give you an idea of what some of these markings were: the 81 Canadian Training Squadron at Rathbun had a French fleur-de-lis and that was their marking on all their aircraft. And the 79 Canadian Training Squadron had a Scotch Terrier. And, of course, the famous 90 Canadian Training Squadron that was at Camp Rathbun had the skull and cross-bones.

Along with these markings, there appeared a number on the fuselage, C125 and C267, depending on when the aircraft landed at the squadron, because they arrived with no markings and with just a grey paint on them. So when they landed at the squadrons, they were painted up, numbers were put on them and also the markings.

So the big search was on to look for these markings and I had a go at it. And I did find one and that's it. However, it did open up a wide, wide field for me. So I began investigating not only Camp Rathbun and Camp Mohawk. I started looking at the other air stations that were established at the same time.

Deseronto was not very far away from Belleville and Trenton. so it was quite easy for me to interview the people, look on the ground and see where the actual fields were and where the buildings were located.

A good source of information was the old gentlemen, very

elderly, up in their 80's, who had served at the camp. Probably the best insight I got into the camps was from the old fliers.

The newspapers of the era, the Deseronto newspaper, the Napanee newspaper - unfortunately there were fires in the early twenties and thirties and all the copies of the old newspapers that would have given me a wealth of information are no longer available.

So that will probably give you a little idea of how I starte
Okay, let's have a look at how the camps came into being in the first place. Why was Camp Rathbun picked? Why was Camp Mohawk picked? Well, during the first half of 1916, the Allies had reached a little bit of air superiority over the Germans and things were going well. However, in June 1916, during the battle of the Somme, Germany introduced new squadrons, new types of air-craft into the battle and the casualties, pilots and observers, climbed to the amount of 25 percent. It was taking a terrible toll on the pilots and the reserves that were available in Great Britain at the time.

So they started looking at Canada and saying "Look, we have a large country, a group of people with young men reaching man-hood. I think we have a resource we can tap."

So they decided to increase the Royal Flying Corps by 20 op erational squadrons and 35 training squadrons. And negotations were begun with Canada to locate 20 of the training squadrons in Canada. They contracted the aircraft that would be used, the Jenny, would be built in Canada and some 6,000 of them were buil at Canadian Airplanes Ltd. and delivered at a cost of $7,625. A far cry from the millions of dollars for one of our jet trainer now.

And along with the camps at Rathbun and Mohawk, camps were established at Camp Borden, Armour Heights, Leaside, Long Branc and Beamsville. On January 22, 1917, the advance party landed in Canada from Great Britain.

And they made the selection. So, before the end of Januar 1917, the sites were selected at Camp Mohawk and Camp Rathbun.

Now, why these two camps? Number one, the site was good

the land is flat. And number two, the Rathbun family had a great influence with the government at the time and, of course, through the influence of the Rathbun family, Camp Rathbun was picked. However, looking at it from another view, its an excellent area for an air field. In fact, CFB Trenton, if it had not been for Senator Fraser, would have gone to Deseronto because the land was excellent.

Work started during April 1917 and they were flying by May. At Camp Mohawk, 12 hangers were built that accomodated four squadrons plus engine repair and so on and ground maintenance. At the same time, Rathbun was started. Camp Mohawk in 1918 at the Armistice could accomodate 71 officers, 320 cadets, 69 NCO's and 450 other ranks. So you can see the number of personnel that were at the camps.

Rathbun, they completed six hangers there and Rathbun in November, 1918, had 53 officers, 246 cadets and 330 other ranks. And, also in the area, during 1918, there were 250 female personnel inducted into the service.

Upon Armistice, the camps broke up very quickly. By January of 1919, there was little left. In fact, they sold a lot of the buildings on Camp Rathbun. For instance, the old Trenton arena was one of the hangers that was moved down on the ice to Trenton. There are several still around. There is one in Napanee and I believe Deseronto still has part of a hanger, which they are using as part of a public works yard. And along with that, hundreds of barrels of nuts and bolts and hardware were dumped in the bay just off the Indian reserve.

The first wing into Deseronto, and this was 42 wing, comprised seven squadrons. Three squadrons were located at Rathbun and four at Camp Mohawk. And it had a wing headquarters where all of the brass of the wing hung out, and it was in the town of Deseronto proper.

Okay, let's take a look now at a young man and how he eventually got to Camp Rathbun. This man was Roger Vee. Mid-May he left John Hopkins University in U.S.A. We had a lot of Americans coming up to join our air force because the U.S.A. was not in the

war at that time. So during 1917, May 23rd, Vee landed in Toronto at the recruiting depot. The Royal Flying Corps headquarters was on Bay St. And the same day he reported to the Jessie Ketchum school in Toronto. It was a high school which the Air Force took over and it was used as a reception centre. So he picked up his uniform and in a few days he landed up at the University of Toronto at the school of Military Aeronautics. For four weeks he studied there and he took such things as instruction, wireless, Morse code, map reading, artillery cooperation, navigation, photography and all the other things which he would take at that type of school.

Then he gets on a train and finds himself, after a five hour ride, at Camp Mohawk. And at Camp Mohawk, he would take dual for probably five, six or seven hours. From there, he would have five hours solo. And then he reported on the 18th of July to Camp Borden, 81 Squadron, for more advanced flying.

So you can see they took very little flying. In other words, you might say it was an elementary flying school where they took the basics. Now, along with this flying, they had to continue with their drill, aeronautics, map reading and other subjects. So that's how a young man ended up at one of the camps.

Categories of personnel at Camp Mohawk - perhaps you might like to know what type of people. Officers, there were flying instructors, ground instructors, doctors, dentists, administration officers. Some by the way were titled Englishmen, much to the gle of the social swirl of Belleville. And every mother at the time hoped her young daughter would meet one of these titled Englishmen

I would like to read an article written by Sheila Chaplin on Glenmore, which is the house that the Hastings Historical Society owned. "During World War I, an Air Force training camp was set up at Deseronto, from where many of the officers attended parties at Glenmore. You can just picture the gay parties, the dashing officers. Among them was Vernon Castle, who with his wife Irene achieved world wide fame as the greatest ballroom dancers of their time. His close friend at the camp was Johnny Coates of the Scottish thread people. One day, flying on a routine manoeuvre

Johnny had to make a forced landing on the grounds of Glenmore, Audrey, one of the beautiful Wilmot daughters, a guest in the house at the time, rushed out to help in the rescue. The guy didn't need rescuing at all. Her sister, Gwen, met Vernon Castle, and became so taken up with the handsome pilot that when he was eventually transferred, she refused to leave home for several months. So you can see the type of young officers that landed in Canada."

Okay, we have the cadets that were there, the young men taking flying training from the U.S. and all over Canada. Then we have the non-commissioned officers, mainly ground instruction, administration, engine repair people, service police and so on. We find that there were a few pilot instructors who had the rank of corporal or sergeant.

Female personnel, 230 of them, filled in on various jobs from administration to engine repairs. They lived in Deseronto and the surrounding area, and probably included some of the local women right from Deseronto.

Crashes, There were crashes all over the place. The first fatal crash at Mohawk was during 1917. Lieutenant Vernon Castle crashed into one of the hangers at Camp Mohawk with his student. At that time the British idea was to put the student in the front cockpit and the instructor in the back. Because if there was a crash, the student was expendable but it took too much time to train the pilot. The aircraft they flew had a habit of folding in from the front, so in the crash of a JN-4 aircraft, usually the front seat folded in or the engine came in on that chap's lap.

So this is what happened. Castle was flying in the back seat, the student in the front. The aircraft crashed, the gasoline exploded, before Castle could rescue the young fellow and it stuck with him for quite a time after. When the squadrons moved to Texas for winter flying Vernon Castle went from Camp Mohawk to Fort Worth, Texas, and during the period of flying down there, he had a fatal crash. While he was there, he insisted that he would fly the front cockpit. So this is what happened. Vernon Castle was killed when the engine came back into the front cockpit.

During the winter of 1917-1918, Camp Mohawk became a boot

camp - in other words it became a basic training camp for drill and so on, because they thought at that period that the weather in Canada is too bad to fly. So they moved the whole group, both 42 Wing and 43 Wing, to Texas. When they got down to Texas, they found the weather was worse than it was in Canada, rainy, dirty, snowy, cold - the Americans hadn't prepared the barracks for them The fields were muddy, they broke 50 to 100 propellers the first day when they were flying. But it was an amazing feat. They mov the whole works down within three days and the mechanics had the machines flying from the fields around Fort Worth at that time.

Now, in the meantime, Camp Mohawk was used as a boot camp, but I haven't found yet in my research what Camp Rathbun was used for. However, there may have been some winter flying going on. So during the time they were down there, some of the brains appar ently got together and said, 'Look, we're not going down to the U.S.A. next year if the war continues. We are going to fly in Canada.' So, they adopted a design of a toboggan that the Indian made and they became, of course, the skis. They had had trouble with skis because they could not get the right curvature on the skis so they took a design from the Indians and it worked out fir If the war had lasted, they would have been flying in the winter of 1919 from all the camps.

By the end of August, 1917, at Camp Mohawk and Camp Rathbun, 192 cadets had been trained as pilots and went on to advanced fly ing. And the cost to train a pilot in those days was $9,835. A far cry from what it is today.

The first commander at Mohawk and Rathbun was Lord George Wellesley, a great grandson of Lord Nelson. And he lived in Deseronto on Dundas St. I mentioned Captain Vernon Castle before Castle and his wife Irene had been famous dancers on the contine Castle joined the Royal Flying Corps very early, flew with the English squadrons in France, was wounded, hurt badly. They made an instructor out of him to calm his nerves and sent him to Cana early in 1917. And he ended up in Mohawk. Now, he was a celeb-rity and, of course, he was in demand.

He put on many shows and while Irene Castle was living in

Deseronto and was not making movies in the U.S.A., she accompanied Vernon Castle around on some of the jaunts. One jaunt, he put her in the back of a Jenny which you could do in those days, and flew her up to Camp Borden where they put on a benefit show.

A little bit about entertainment. What did they have for entertainment? They had Naylors Theatre which is still in Deseronto. They had the pool halls and the hotels. There were many in Deseronto. The park at Napanee was a place they liked to go. I think they met girls at the park. And the hotel was a good drinking fountain for them at Napanee. They had the local livery where they could rent horses and buggies and cutters during the winter and they spent a long time playing what they called Red Dog in the barracks. This was either a card or dice game, and hundreds of dollars changed hands every night.

'German Spys Shot at Camp Mohawk'. One of the little known mysteries, the shooting of two German spys at Camp Mohawk. And it is strange - why they were executed right at the camp is a mystery. Usually they would have been taken to Fort Frontenac in Kingston. They had been caught putting acid on the control wires of the aircraft. There had been rashes of crashes around this time. The students were getting to the point where they were afraid to go up. There was an investigation and they found out that someone was puting acid on the control wires. Whether these Germans were enlisted people in the service or if they were just working there, we don't know.

A year ago, when I gave this same talk on the Mohawk Indian Reserve, an elderly Indian came up to me and said, 'Yes, the story is true and they are buried on my land. I can show you the exact spot'. And he is quite perturbed that these two Germans are on his property. And the old Indian told me he would sleep a lot better if someone removed them. And I now believe the story is true after talking to the old gentleman. One of the mysteries of Camp Mohawk and Camp Rathbun.

HISTORY OF THE TRENT SEVERN WATERWAY

Alicia Perry

The Trent Severn Waterway is Canada's major recreational and heritage waterway and is part of the beautiful national parks system of Canada.

The waterway is 240 miles long from Lake Ontario to Georgian Bay and comprises 43 locks including the world-famed engineering marvel of the Peterborough Lift Lock, 2 marine railways and 33 miles of canal channels. The remaining 200 miles follow scenic lakes and rivers. There are 2 watersheds with the highest peak c the system about midway at Balsalm Lake. From there the water drains either south into Lake Ontario via the Trent river or west into Georgian Bay via the Severn river.

Ever since 9,000 B.C., a succession of native peoples have ranged the lands surrounding the Trent-Severn watersheds. The water route was a natural avenue for transportation, communicati and trade and provided fish, waterfowl, wild rice and cultivated crops.

Perhaps the most interesting early period was the Woodland Period from 1,000 B.C. to the 1600's when white man arrived. Indian pottery developed and complex religious and burial custom arose. The first century Serpent Mounds site of Rice Lake are evidence of this and came from Ohio Valley native people. Nativ nomadic travels were far and wide and early Mexican conch shells have been discovered in the area. The fascinating Petroglyphs r carvings at the Algonkian site near Apsley date back to the 7th century. Corn, squash and beans were cultivated as far back as A.D. in the fairly permanent Indian villages along the waterway By the time Europeans arrived in the 1600's, the region had mix agricultural and hunting life styles of Huron settlements to th north and Iroquois settlements to the south.

Written records began in 1615 when the famous explorer, Sa de Champlain, led a band of Huron Indians from Georgian Bay via TS route to Lake Ontario. U.E.L.'s came to the Bay of Quinte region in 1784 and white settlers gradually moved north along t

waterway, building saw and grist mills. At that time the British government in Upper Canada feared the danger of American interference and began considering means to protect English control of the upper Great Lakes by way of a water passage from Toronto to Lake Simcoe. However as settlers moved north into the Kawarthas, demand for a different route grew. The Hon. Thomas Stewart of Peterborough petitioned the government to study the feasibility of a canal in 1827. The ports of Trenton and Cobourg added their pressure to build a canal to move their goods and farm produce northward but were not joined by Port Hope.

Locks were built in the 1830's at Chisholm's Rapids, Hastings, Bobcaygeon and below Peterborough. In 1835, Lt. Governor Sir John Colborne appointed Nicol Baird to survey a 165 mile distance and its overall 706 foot height. But canal development was put on the back burner in favor of railway development and because of financial restrictions, Mossom Boyd, a well-known Bobcaygeon lumber baron, took up the canal cause in the 1860's, travelling to England to obtain financial support for a water route for lumber and western staples.

Then Mackenzie's Ontario government stepped into the picture and took over control of the Trent in spite of loud opposition that such a step contravened the 1867 B.N.A. Act. (Canals are under federal jurisdiction). When Mackenzie was overthrown, this legislation was rescinded. Finally in 1880 Sir Charles Tupper came to Peterborough to inspect the route and was most impressed with its possibilities. His persuasive ability at last resulted in action. By 1883, locks were built at Youngs Point, Burleigh, Lovesick, Buckhorn and Fenelon Falls, making the system navigable from Lakefield to Balsalm Lake.

At this point Port Hope people delayed action by making a strong submission to the government, demanding an inquiry into an alternative route and canal cut from Rice Lake to Port Hope and Lake Ontario instead of the planned Trent River route. Port Hope saw the benefits of bringing Great Lakes shipping directly to its doorstep but people were furious over the delay the inquiry caused. Much to Port Hope's chagrin, the inquiry supported the Trent route because it avoided the dangers Lake Ontario presented to small

shipping. The government abandoned the idea of creating a commercial waterway and sought only to meet the needs of the lumber trade and local transportation. The narrow canal and 6' minimum draft can only serve small shipping.

Saw and grist mills sprang up along the waterway from the 1830's on, bringing economic gains and increased population to towns on the waterway. The largest sawmill in Trenton produced 1 million feet of sawn lumber one year! Huge log drives floated d the waterway, towed by steamers and skilfully handled by logrol The region's virgin forest of mature white pine and oak was a gol mine to meet the demand of British shipbuilders for masts and bea Stories were told of 150' tall masts being cut and there was a 7 diameter pine stump found at Birdsall. The forest industry boom in the 1850's but became a bust only 40 years later due to the de cimation of prime timber lands. No one thought of reforestratio in those days! Mills closed or often burned down, towns dwindle in size or disappeared, with only the wiser centres surviving th bust fairly intact through alternatives of manufacturing, touris and agriculture.

Steamboating was widely used from the 1850's on, not only t tow logs, ship freight and transport people up and down the wate way but also to provide the only access to vacation cottages on upper lakes where no roads existed. The first steamboat was the 'Pemedash' of 1832 which operated from Harwood on Rice Lake to Peterborough. Some steamboats were enormous such as the 'Golden that was launched on Rice Lake in 1876 and could carry 300 passe gers. As tourism increased, the steamboat era grew and also pro vided excursions for Sunday School picnic and moonlight dances aboard. I vaguely remember a happy S.S. picnic on the old stea 'Stoney Lake' to Gores Landing and the races. Then came the rai way era and the number of steamboats declined. After W.W.I, the were almost obsolete and disappeared entirely by the late 1940's

Regattas, fish and game clubs and conservation groups began far back as the 1830's. Canoeing became the rage and summer hot and cottages sprang up along the waterway in the late 1800's. W the advent of improved roads, the automobile and motor boats, ac to the Kawarthas and Lake Simcoe became easier.

Building the canal provided employment for 1,000's of men over an 80 year period. Most of the men were of British extraction, French or Italian. It was a migratory, seasonal type of work with people laid off in winter when construction almost ceased. Crude tarpaper bunk houses were built in the wilderness on site with tiered wooden slat bunks and a stove. The canal was literally hand built, using picks, shovels, wheelbarrows and horse power (not the electric kind). Laborers worked a 10 hour day for 6 days of the week and earned about $1 a day. You can imagine their ravenous appetites at the end of a day. Huge meals were provided and a GOOD camp cook was the most important man in the camp. Afterwards the work crew made their own entertainment, clog and square dancing to a fiddle or harmonica, gambling, drinking, singing and story telling.

The first step in building the waterway was to peg out a survey line. Then the dredging and excavating began with the men working in teams of about 30. Large rocks were blasted out and excavations were sometimes 40' deep. The 60 ton shovels, narrow guage railways and steam driven dredges and drills didn't make their appearance until the early 1900's to help in canal construction.

Accidents occurred in the blasting and construction. During the building of the Lift Lock, a workman is quoted in a reflection of the callous nature of the contractor; "All at once down come the boom. And there was a skip....you know what a skip is, you know one of them boxes that they use for to load stuff in for to hoist with the boom. Well, it wasn't layin' on the wall there, and it come down and it hit this skip and it broke, and it just hit a man across the back and knocked him flat. There was a man talking to Laverdure (the contractor) and the man said, "My God, Laverdure, there's a man killed." "Oh yes," said Laverture, "But look at that good boom all smashed to hell and it cost me $100".

Another story tells of a man with a wheelbarrow who fell off a pier into the Otonabee river and was swept downstream. He was fished out safe and sound but was docked pay for the time he was in the water.

Temporary coffer dams were built in an arc around the approach and exit to a lock to keep the water out during construction. Then

wooden forms were erected to form the tons of liquid cement into a lock and provide valve chambers for filling and emptying the lock. The last procedure was to install the massive gates of steel or timber with their control valves and the lock's hydraulic system. The main workshop of the TSW still produces massive 27 inch by 20 feet square beams of Douglas Fir for its gates. Electric controls operate most of the system today but some locks still run by hand with a man pushing a lever as he walks around the gear in circles to swing the gates open or closed.

There are 125 dams on the waterway to regulate water flow and the storage from the Haliburton reservoir lakes. During spring runoff, these lakes fill up and are drawn upon gradually in the summer to maintain water levels. Controlling the water levels is a dicey thing and it takes more than just a Farmer's Almanac to predict flooding rains!! Careful daily measurements are taken all year of snowfall, ice, rain and ground water absorption. The newe automatic dam controls allow more precise regulation of water leve Sometimes parts of the waterway have to be closed temporarily, especially in May, due to dangerous high waters for small boats.

The marine railway at Big Chute on Georgian Bay floats boats onto a car which hauls the boats over an incline and down the othe side into the water. The reason for this land barrier at Georgiar Bay is to keep sea lamprey from Lake Huron out of the system and protect its excellent fishing.

The final push to complete the system didn't come until 1895 with the building of the Lift Lock to overcome the 65' drop and w rapids of the Otonabee river at Peterborough. The Peterborough t Lake Simcoe section opened in 1907 and the Trenton to Rice Lake s tion in 1918. The first boat to complete a voyage through the en tire system was the motor launch 'Irene' in July, 1920, about 100 years after the first demands for the canal system began. Rather significantly, the 'Irene' led the way to the recreational boatir that dominates the waterway today.

Government statistics indicate that the waterway is a leadi Ontario attraction, bringing over 9 million tourists and 250,000 vessels annually to the TSW.

A SUMMARY OF THREE BOOKS

Pick Pink, Pick Pink

Cash, Chargex or Blueberries

I Wonder What Happened To Philip

Although I have written three books I don't think I can be considered an author - each book just seemed to happen rather than being the result of any planned action. Like Topsy, they just growed. The first one, entitled, "Pick Pink, Pick Pink" is a family history, written in memory of my mother. The second one, "Cash, Chargex or Blueberries" is a collection of poems, prayers, proverbs and parables and the third one is dedicated to a little boy by the name of Philip who once lived in the Village of Camborne and when told he'd have to leave Camborne he cried and cried - this book is a history of Camborne Village and the surrounding area. The title of the book is, "I Wonder What Happened to Philip".

When I retired from teaching six years ago, I began to organize the material I had collected over the years for a family tree. While I was trying to decide just which form I would use to record the information, I came across a poem that one of our sons had written. He was around 14 years old when my mother died (his grandmother) and although I knew our children were very fond of their grandmother, I didn't realize just how much they missed her until I read Danny's poem about the little things he remembered about his visits to the farm near Warkworth. It was this poem and a remark that my brother made concerning how boring he found family trees that were no more than a recording of who begat whom that made me decide to tell our family history in story form. I'd like to read Danny's poem to you now and it may give you a little insight into what kind of person my mother was.

I Miss Her

- I miss her still, almost everyday. In her life she was mighty; not in terms of money; not in terms of intellect; although she had her share of both. She was mighty in her capacity for loving and for understanding.

- I remember well her black shoes; on my knees doing them up.
- I remember brown sugar and a teaspoon of milk on toast.
- I remember standing behind her on a chair combing her hair while she dozed off.
- I remember her kitchen with the wood stove and I remember her as she washed the separator on the back steps.
- I remember her letting us play in the school buses and giving us big old books from the east room so we could use them for steering wheels of imaginary cars as we headed down Red Cloud Road.
- I miss her still; almost everyday.

Besides the stories mother used to tell us, the book contain a short story of each of her nine children, accomplishments of he grandchildren, a story written by a close family friend as to why the Presbyterian Church in Warkworth set up a fund in her memory help needy children.

When I began to write the history of Camborne, I found that our store was 100 years old and my husband Albert had been storekeeper for 30 years. To mark these anniversaries and to avoid having too much about the Emond's in the history of Camborne, I decided to do a separate book and use just selections from Albert diary. Albert spent most of his growing up years in Northern Ontario in the towns of Larder Lake and Cheminis on the Ont.-Que. border. In Cheminis, his father ran a busy general store. In ha times many customers picked blueberries, brought them to the sto and exchanged them for groceries. Mr. Emond therefore would oft ask a customer when they had made a purchase, "Will that be cash or blueberries?" When we moved to Camborne, Albert brought that question up to date and he often asks our customers, "Will that cash, chargex or blueberries?" So that is where the title for h collection of poems, prayers, etc. comes from. During all the years he has been the village storekeeper, he does his cash reco each night in what I call a school scribbler. He has one book f each year. Between customers he does a great deal of reading an whenever he comes across a poem or saying he likes, he copies it the back of his cash book and he also notes any family event or community event of interest. So its fr m his cash books that I

the material for this book. Here are a few excerpts:

I sought my soul
But my soul I could not see
I sought my God
But my God eluded me
I sought my brother
And I found all three.

<u>Old Jewish Proverb</u>

One lie is a lie; two lies are lies; but three lies is politics.

<u>On Praying</u>

If there is no God we shall have nothing to lose by praying
And if there is one, we shall have much to lose if we don't.

<u>Excerpts from his personal notes</u>:

Jan. 9, 1965 - I stopped smoking this morning.
July 4, 1966 - I quit smoking today at 3 p.m.

One day our oldest son, Brad, began asking questions about who all had owned our store - his questions aroused my curiosity too and I began asking the oldtimers in the neighbourhood about the history of the store. When I had found out all I could from them, I began making trips to the land registry office in Cobourg and to the library to read copies of the old newspapers to fill in missing parts. I found that lot 20, concession 4 had been divided into two one hundred acre farms and the crown had given a man by the name of Wm. Hore the north half. He immediately began selling off lots to such people as a blacksmith, a carpenter and cabinet maker. He also helped Camborne's first church and first school and was the original owner of our home. Then I began to think that instead of just tracing the history of our own property, I'd dig into the history of the whole village, which Mr. Hore named Camborne because he himself had arrived from Camborne, Cornwall, Eng. in or about 1830. This meant many trips to the archives, etc. One of my best sources of information was Olaf Snelgrove who can trace his family roots in Camborne back to the 1850's. He has kept family diaries, pictures, letters and so on and was willing to share these.

I was particularly interested in the storekeepers, and the book

contains stories of all eight of them. When Mr. Hore sold his property to a Mr. Williams, Mr. Williams added on a two story addition, using one of the rooms as a store. In the 1890's the Snelgrove family took a small boy of 8 or 9 from one of the Dr. Barnardo Homes in Belleville. His name was Philip and I pieced together his story from an old diary. In January he started the vi lage school and one noon hour had a very serious sleighriding accident. He was hurt internally so spent a couple of weeks recuperating in the William's home. Neighbours took turns sitting up with him at nights. When he was well enough to return to the Sne grove home he was told because the mother of the home had died, h would, according to the rules of the orphanage, have to return. entry in the diary said that Philip cried and cried when told the news. His name never appeared in the diary again.

PROLOGUE TO A CELEBRATION

Lawrence F. Jones

At the January 1986 meeting Lawrence F. (Larry) Jones gave the first of a series of short talks on the events and conditions in the 1830's that led to Cobourg becoming a self-governing municipality on July 1, 1837.

The series bore the overall title, "Prologue to a Celebration", the celebration being, of course, the festivities commemorating the sesquicentennial of the incorporation of the Town of Cobourg in 1987.

The text of each historical vignette, from January to April, follows:

Cobourg From Village to Town in the 1830's - January 28, 1986

In a year from now the people of Cobourg will have underway the plans they are now making for the celebration of the transformation of their community from village to town. Before we reach the sesqicentennial year, I propose that we look at the principal events of the 1830's before 1837, how they may have affected Cobourg, and what life was like in that momentous decade. This look at the past could be described as prologue to celebration.

In the mid-1830's the population of Upper Canada (the future Ontario) was 250,000----20,000 fewer than the population of London, Ontario today. More than twice as many people----560,000 lived in Lower Canada and Montreal was much the largest and most influential city in the then Province of Canada. Its economic power was made evident in 1836 when the first railway in Canada was built to serve Montreal, running from St. Jean 15 miles northward to La Prairie, across the river from the big city. No railway was in sight for Upper Canada, although there had long been talk of such a venture. As early as 1831, plans were underway for a railway from Cobourg to Rice Lake, but 23 years were to pass before the line was operating.

Two important public works were completed in the early 1830's. One was the Rideau Canal, from Kingston to Bytown, the future Ottawa; the other was the Welland Canal that made possible direct shipping by water between Lake Erie and Lake Ontario. Both projects were bound

to help Cobourg, as the third ranking port on Lake Ontario. Unfortunately the benefits were offset by a grave threat to public health.

As early as 1832, the Cobourg Star, established as a weekly newspaper the year before, warned its readers that cholera was spreading westward across Europe. Then the Star reported the arrival of the dread disease in North America. When the newspaper said that cholera had appeared in Prescott, only 150 or so miles away, Cobourg had cause to be alarmed. Hundreds of immigrants passed through the port of Cobourg on their way northward and they might be carrying the plague with them.

A board of health was set up, with three physicians as members. The board limited the points in Cobourg harbour at which newcomers might disembark and imposed a three day quarantine before the travellers were allowed to go their way. Presumably Cobourg's action helped to restrict the spread of the disease, because other ports adopted the board of health plan. In many it was too late. Hundreds in Upper Canada died of cholera----there were 250 deaths in Kingston in one month alone. In Upper Canada as a whole, one person in four contracted the disease and one person in ten died of it.

By the mid-1830's, the worst was over and the people of Cobourg and its environs were thinking of other, more cheerful matters. News of local government reforms approved by Parliament in Britain stimulated interest in a rising demand for an elected local council There was also talk of merging Cobourg with its much smaller neighbour, Amherst. Amherst had only 20 dwellings and an inn. But it was the site of the Newcastle District court house, which stood on a commanding location near what is now the intersection of William and Burnham streets.

While the citizens of Cobourg and Amherst argued the pros and cons of amalgamation and incorporation, 70 miles to the west in the capital of Toronto, a city since 1834, a newspaper editor and politician named William Lyon Mackenzie was conducting a campaign too. He was mounting attacks on the Establishment, the vested interest known as the Family Compact. His actions led to the Rebellion of 1837, just a little less than six months after Cobourg adopted Amherst and became a town.

First Steps Toward Local Democracy - February 25, 1986

Two weeks from today----that is March 11----there will be a mild cause for celebration in Cobourg. On that day, 151 years ago, a bill was introduced in the Legislative Assembly of Upper Canada designed to give the people of Cobourg some say in the management of their own affairs. When enacted, the bill would incorporate the adjoining police villages of Cobourg and Amherst in one municipality, to be called the Town of Cobourg, and give them their first elected council.

Unfortunately the official name of that council, the Board of Police, has caused some misunderstanding among historians and students of history. The legislation was entitled, "An act to establish a Police in the Town of Cobourg and to define the limits of the said town."

The word Police in the act of incorporation was used in the primary dictionary meaning of the word. The Concise Oxford says that the word "police" means civil administration, or public order, of the department of government concerned with this. And the dictionary adds, the usage is archaic.

Archaic or not today, the Police became the governing body of a new town consisting of two communities which, until they were amalgamated, were legally known as Police villages. It is certainly not surprising that there has been misunderstanding and confusion over the official terminology.

For example, the second most recent book concerned with the history of Cobourg, "Cobourg: Early Days and Modern Times", describes the controversy over the proposal to merge Cobourg and Amherst and goes on, "Cobourg had the final victory, for in 1837, when the town became a police village, Amherst was amalgamated and became part of Cobourg." We find the same misunderstanding in the historical sketch contained in the "Illustrated Historical Atlas of the Counties of Northumberland and Durham", published in 1878. The Atlas says, "In 1837, the year of the rebellion, the village of Cobourg was incorporated under a Board of Police....in the month of January 1850, the place was incorporated as a town, whereupon the management of its municipal affairs was transferred from the

Board of Police to a Mayor and a Board of Councilmen...."

Percy Climo, in his recent book, "Early Cobourg", has cleare
the air in this confusion over village, police village and town.
First of all, as he explains, there were two settlements close tc
each other on the shore of Lake Ontario. One was Amherst, the
other was Cobourg. Both were in Hamilton township and each had
about as much to say about the running of their own affairs as
Baltimore or Camborne have in the same township today.

In January 1832, Cobourg and Amherst became police villages
"whereby", as Percy Climo says, "the inhabitants must conform to
rules set up by some legal authority, in this case the District
Magistrates meeting in Quarter Sessions."

However, the District Magistrates were appointed, not elect
and the residents of police villages were still far from having
full democratic rights in the management of their affairs. They
hold town meetings, much as they do in New England, and at least
four such assemblies were held to debate the issue of amalgamati
and incorporation. The villagers were not unanimous. Some pre-
ferred to leave things as they were. But the will of the more d
ocratically inclined was to prevail, the legislators at York fir
ly passed the enabling act (after a delay of two years, which ha
not been explained).

At last the citizens of the new Town of Cobourg had the ri
to elect their qouncil and to choose their representatives ever
year in June thereafter. It was indeed a cause for celebration

<u>What Was Cobourg Like In The 1830's</u> - March 25, 1986

For us, more than 150 years later, it's not easy to draw a
mental picture of Cobourg in the years immediately preceding it
incorporation as a town. There are no photographs in the archi
of course, and the first works of art with Cobourg as the subje
were done at the end of the 1830's and present such different r
resentations of the same view that it's difficult to decide whi
is the more accurate.

The celebrated W.H. Bartlett and the water colour artist

Bainbridge in their waterfront sketches do, however, present a town of substance, with public buildings of impressive appearance. The artists saw Cobourg in 1840 and the town obviously had made substantial advances in population and structure in the previous 10 years.

Writers of the time differed one from the other in the way they saw Cobourg just as Bartlett and Bainbridge had differed. Cobourg was mentioned in several books, published in the 1830's, which were written for the guidance of prospective British emigrants. In all of the books, no matter how much they varied in their facts, there was agreement that Cobourg was an attractive place for potential settlers.

One of these authors was Andrew Picken, whose book, The Canadas etc. was issued in 1832. He provided a list of 'the most important places' in the two provinces of Canada and Cobourg ranked right behind York and Kingston. Said Andrew Picken, "The situation of Cobourg is healthy and pleasant...In 1812 it had only one house, it now contains upwards of 40 houses, an Episcopal church, a Methodist chapel, two good inns, four stores, a distillery, an extensive grist mill, and the population may be estimated at about 350 souls."

Another writer about Cobourg also in 1832, Thomas Fowler, who put out a manual for possible British settlers, estimated the population as about a thousand. He said Cobourg had 150 houses, 20 stores, and three taverns. One can only wonder if Picken and Fowler were writing about the same town!

Two years after the publication of the Picken and Fowler books, in 1834, George Henry released his version of what British immigrants should know about their new home. Henry was more poetic and less factual than the other authors. Cobourg, he wrote, was "a place newly sprung up, and a most delightful little village it is, sloping down to the very water's edge...the whole village from the lake has a most respectable order."

Another two years went by, and then, in 1836, the prolific author Catherine Parr Traill placed Cobourg in "The Backwoods of Canada", a collection of letters to her mother in England from her home in Douro township near Peterborough.

Mrs. Traill described Cobourg as "a neatly built and flourish-

ing village, containing many good stores, a banking house and printing office where a newspaper is published once a week. Th is a very pretty church and a select society, many families of r spectability having fixed their residence in or near the Town."

Like George Henry, Mrs. Traill was strong on rhetoric and w on facts. Both, you may have noticed, agreed that the citizens Cobourg were respectable. That became of increasing importance observers of everyday life as Upper Canada entered the Victorian era in 1837 and the good people of the new town looked with grow pride at their respectable community.

Prosperity In A Depression - April 22, 1986

If you combined in one sentence the opinion about Cobourg e pressed in books published in the early and mid-1830's, this com nity was indeed utopia, neatly built and flourishing, a most de ful little village on a healthy and pleasant site, with a most e chanting appearance.

Unfortunately those who lived and worked in this idyllic s ting did not always find everyday life as alluring and attracti the writers of books, who stayed only a few days, described it. George Glazebrook, a professor of history who made a thorough s of life in early Ontario, assures us that in the 1830's the urb settlements "were well beyond the primitive stage", although he insists that they would not arouse wonder and admiration. Inde Glazebrook says, Upper Canada at that time was in a "dragging d pression", caused no doubt by the economic and political condit that ended with the rebellion against the Family Compact in Dec of 1837. After that, for the next 15 years, Upper Canada "can seen emerging from an age of pioneering and experiment toward t conditions of a settled society."

But there seems to be little doubt that, regardless of un healthy economic conditions elsewhere in Upper Canada, Cobourg indeed flourishing. Plans were being made for a railway to li Lake Ontario with Rice Lake and for a proper and adequate harb Upper Canada Academy, the future Victoria College, was built a launched as a secondary school in the middle of the decade.

Nevertheless life was hard for many of Cobourg's citizens, as it was elsewhere in the province. Artisans, mechanics, and labourers worked from sunrise to sunset, six days a week. It is not surprising that demands began to arise for a 10 hour day and six day work week and that the first trade unions, although they did not bear that name, but were simply associations of working men, were formed.

It is also not surprising, in view of the working conditions of the time, that there was a high consumption of alcohol. Locally distilled whiskey was cheap and drunkenness was common. Patent medicines became increasingly popular and were widely advertised as cure-alls for every affliction. Most of these panaceas had a high alcoholic content, which tended to deaden the pain without having any effect on the cause of the complaint. The few medical doctors of that period had their problems too, the biggest of which was to collect their fees. Physicians even advertised to induce patients to pay up--or else!, as one doctor did in the first issue of the Cobourg Star in 1831. Even in the mid-1830's the only hospital in Upper Canada was in York. A hospital was built in Kingston in 1835 but was not used for health care for another 10 years--which is another story.

Hardly any of the municipal services we take for granted were to be found in the Cobourg of the 1830's. Street lighting, paved roads, sidewalks, sewers and drains, organized waste collections, and a proper police force were noticeably absent. By late 1833, however, there was a well equipped fire brigade.

Many citizens believed no important improvement in public services would be possible until Cobourg was incorporated as a town. One strong supporter of incorporation was Richard Chatterton, the founder and first editor of the Cobourg Star. He wrote in an editorial in 1834: "The advantages of being incorporated must be apparent to everyone, as it is well known that no public improvement can be looked for without. We can have neither markets, sidewalks, lamps, watch, police, nor indeed any public comfort whatsoever."

More than three years were to pass after the publication of this editorial until incorporation became a fact and the new town of Cobourg on the first day of July 1837 began its journey toward a brighter, more prosperous future.